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REYNOLDS HISTORICAL
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HISTORY
OF
ST. JOSEPH PARISH

R.R. 1 -- Fort Recovery, Ohio

by

Rev. Dominic B. Gerlach, C.P.P.S.

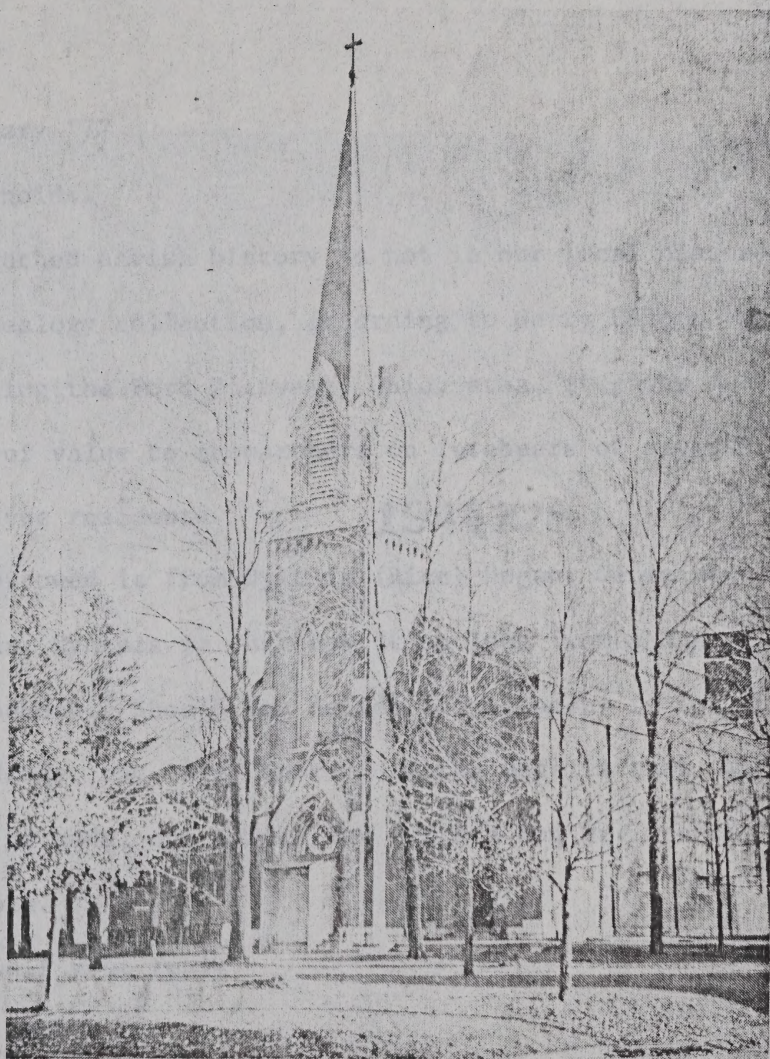
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St. Joseph

Mercer County, Ohio

1839 - 1861 - 1961

26 January '77

Mr. Reynolds:

The attached parish history is not in our local history and genealogy collection, according to Gerry Pilotte.

Concerning the Fort Recovery, Ohio, area, it gives much detail of value to researchers on forebears of several Fort Wayne residents.

1944778

I've borrowed it from Cynthia (Rice) Hogan, Georgianna's daughter; Cynthia in turn has it on loan from a man named Schoch. Should you decide to photocopy it for the Gc holdings, the only "hooker" in the deal is that two copies be made, one apiece for Cynthia and Mr. Schoch, as payola.

I'll await your reply.

Kerr

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His Holiness Pope John XXIII



Archbishop's House
5870 Belmont Avenue
Cincinnati 24, Ohio

August 28, 1961

The Reverend Charles Herber, C.P.P.S.
St. Joseph's Parish
Fort Recovery, Ohio

Dear Father Herber:

On this significant occasion marking the centenary of your present church building, I send to you and your people my cordial greetings and my abundant blessings.

How great should be our gratitude to God on an occasion such as this! For a century our Divine Lord has been dwelling among you in the tabernacle on the altar of this church. For one hundred years the faithful have been coming here to participate in the supreme privilege of the Holy Sacrifice of the Mass. Here at the baptismal font they were reborn into the supernatural life. Within the sacred walls of this church their spiritual lives have been strengthened by the graces of the Sacraments. Indeed, the church is a sacred place, and, as the Scriptures say, we should be consumed by zeal for it.

May all who come here continue to be enriched by abundant graces and by a deep knowledge and a warm love of Almighty God, for the sanctification of their own souls and for His everlasting glory.

Faithfully yours in Christ,

Carl J. Alter
Archbishop of Cincinnati



CONGREGAZIONE DEL PREZIOSISSIMO SANGUE

MODERATORE GENERALE

VIALE DI PORTA ARDEATINA N. 66 - ROMA (865)

Tel. 599.656

August 17, 1961

The Rev. Charles Herber, C.P.P.S.
St. Joseph's Rectory
Fort Recovery, Ohio

Rev. and dear Fr. Herber:

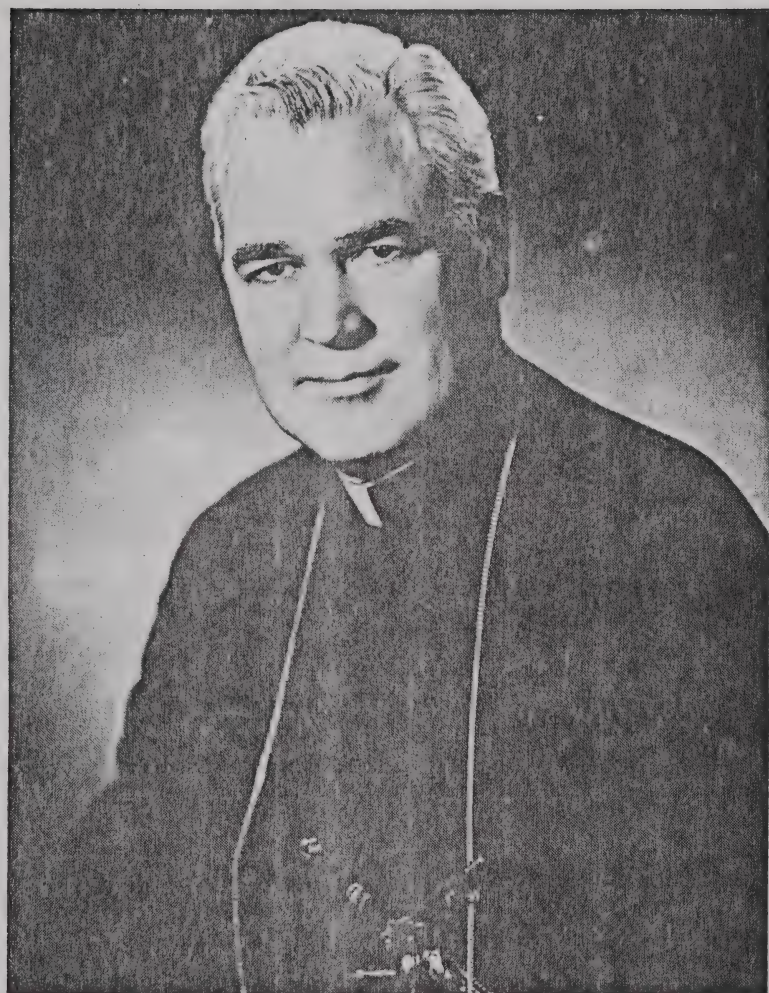
The festival commemoration of the hundredth anniversary of the corner stone laying of St. Joseph's Parish provides the gratifying occasion to express a grateful recognition to the apostolic labors of those good Catholics who raised the first cross above the towering trees in the peaceful woodlands of western Ohio in Mercer County in 1839. As the laity cleared the forests and cultivated the fields the Fathers of the Precious Blood tenderly nurtured the Catholic Life in this segment of Ohio's western frontier. Jealously did they develop the parish life and fashion it into a pleasant haven in "God's Country." Catholic Rural Life traditions were deeply imbedded and its virtues and achievements command respect today a century later. They also challenge emulation. You and your devoted flock treasure this precious heritage and tread with reverence upon the ground so hallowed by sacrifice and generosity.

Together with the Society of the Precious Blood I rejoice with you on this happy anniversary and pray that God, who so manifestly blessed your predecessors, may also guide you in extending the Kingdom of God and bring the merits of the Precious Blood of Christ to bear ever greater fruit.

With cordial greetings to you and your parishioners, I remain,

Sincerely,

Herbert Linenberger
Herbert Linenberger, Mod. Gen. C.P.P.S.



SOCIETY OF THE PRECIOUS BLOOD
AMERICAN PROVINCE

1125 HARMON AVENUE
DAYTON 19, OHIO

PROVINCIAL HOUSE

August 29, 1961

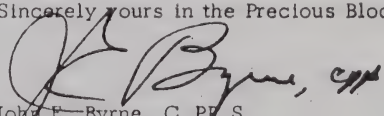
Dear Father Herber:

On the occasion of the One Hundreth Anniversary of the Corner Stone laying of St. Joseph's Church, Victoria, Ohio, I welcome the opportunity to extend my heartiest congratulations to you and to all your parishioners.

The Society of the Precious Blood shares with you the pulsating spirit of joy and thanksgiving today inasmuch as our Fathers have shepherded the souls of your parish since 1851 when Father S. Ganther cared for St. Joseph's from Mary's Home, Indiana. Years of such long and close association must necessarily create a lasting bond and effect a mutual spirit of dedication and achievement. To have been an active participant in the glorious history of your parish is the proud claim of the Society of the Precious Blood.

We join you in fervent thanks to God for what has been accomplished in St. Joseph's Parish over the span of more than a century and we pray that our joint efforts may continue to bear fruit for many years to come.

Sincerely yours in the Precious Blood,


JOHN E. BYRNE, C.P.P.S.
Provincial

The Reverend Charles Herber, C.P.P.S.
St. Joseph Church
Fort Recovery,
Ohio



Father Charles Herber, C.P.P.S. — Pastor 1956

FOREWORD

Christ's mission into the world is to establish the Kingdom of God. This mission He continues to the end of time through the visible organization He has founded, namely, the Catholic Church. The Church is re-divided into small cells called parishes, but each cell carries out in its own locality the original mission of Christ to bring all men to God. The history of a parish, therefore, is a noble theme by its association with Christ's mission. Yet by its very nature it is impossible to tell the true history of a parish in this world because its goal is beyond this world. Who can tell how many souls have gained Heaven because of their connection with St. Joseph's parish? Yet this is the only view from which a true history of the parish can be written. What we have left, then, is a series of more or less related facts which have at least some outward pertinence to the true history, namely, the circumstances, the people, human events, and other tangibles, as buildings, organizations, customs, etc. And what is worse, we tend to remember the negative things, the mistakes and setbacks, the failures and quarrels. Like the newspaper, they crowd out the good things that should be written: the prayers and good works, the sacrifices, the virtues achieved, in a word, the things that count for eternity. We make no effort, then, to pretend that the history of St. Joe is any better than any other parish, because we have no real way of knowing. We only try to give a connected account of what is outwardly visible and what has been remembered, and even here it will be marred by many omissions and, very likely, a number of errors.

Rev. Dominic B. Gerlach, C.P.P.S.

St. Joseph Parish

I. BEGINNINGS

St. Joe is one of the oldest communities in Mercer County. As a parish it is already over 120 years old. So only one Catholic parish in the county, namely, St. John's in Maria Stein, can claim certain priority in age. The story of St. Joe's beginnings, then, goes back to the true pioneer days when the memory of the Indians was still alive and the land was still covered with an endless tract of forests, much of it still standing in swamp lands that teemed with choice wild game such as deer, fox, beaver, muskrat and racoon, making it a veritable hunter's paradise. The first white men penetrated this region around 1750, but they were not settlers. They were the adventuresome fur traders who often stayed only long enough to make a sharp deal with the Indians for a pack of beaver pelts or deer skins. The white man's control of the area began in earnest when General "Mad" Anthony Wayne constructed a wooden fortress in 1793 called Fort Recovery, which was designed to pacify the Indians who had gone on the war path at the instigation of the British who were still holding on (unlawfully) to Detroit. General Wayne insured American control of this area two years later when he crushed the Indian forces in the Battle of Fallen Timbers near Toledo. However, the Indians were permitted to remain for several more years north of the Greenville Treaty Line, which extended from Fort Recovery to Fort Loramie. Indians very likely never lived in St. Joe, but evidence showed that they frequently passed through on their hunting expeditions. Soon, however, the demands of land speculators and politicians moved the U.S. Government to make further treaties with the Indians so that they gradually gave up more and more of their land. The Treaty of St. Marys, 1819, finally forced the Indians to cede their rights to the land north of the Greenville Treaty

Line, and in the following year Mercer County was opened to settlement.

The first settlers in Mercer County were Americans whom the German immigrants soon referred to simply as the "Yankees." They were part of a general westward migration from older States like New York, Pennsylvania and Virginia. They first settled around such places as St. Marys (Mercer County's first county seat) and Rockford, originally Indian trading posts. A number of them quickly penetrated into St. Joe where they cleared a little land and built their log cabins. But more important to our story are the German immigrants. These came a little later, the earliest arriving around 1830. We do not know the full story of why they left Germany, but high among their motives was the acquisition of cheap land. Farms could not be re-divided in Germany for the younger children, and the factory system had not yet begun to drain off the surplus farm population, and so these people, mostly young folks, cut loose from their families and their fatherland and braved the terrors of overcrowded sailing vessels and the perils of trying to set up a new homestead in a strange and largely untamed country. Other motives, such as freedom from military service and other oppressive laws, have also been cited, but the big attraction was **land**. Land meant prestige and security. People in those days knew little of factory employment, and nothing of insurance programs or social security. Consequently the emphasis was on land.

The German population in the following decades expanded rapidly, so that soon a sizeable area covering southern Mercer County and adjacent parts of Darke, Shelby and Auglaize Counties, became a veritable "Little Germany" in America. The center was Minster, which until 1849 was part of Mercer County. This town flourished more than the other German settlements because of its advantageous position on the Miami-Erie Canal. Canal construction not only offered opportunity for many poor German lads to make money to purchase land, but the canal soon served as a depot to

which farmers all around could market their grain and livestock. J. H. Anthony, a St. Joe pioneer, was a successful livestock buyer and used to drive cattle and hogs in herds of a hundred and more over the mud roads and through the woods to New Bremen and Minster.

It is difficult to reconstruct a picture of the earliest settlements. The Minster people came as a colony and laid out a town immediately upon their arrival. Later settlements appear to have been on a more individual basis, but they undoubtedly had friends or relatives in older settlements in Ohio who gave them aid and advice. They bought or leased lands in small clusters and then struggled for survival. As the years passed by, new immigrants came to fill up the less desirable lands and buy out the less successful "Yankee" farmers.

By 1837 several German Catholic families had taken up land in the wilderness as far as twenty miles west of Minster. These formed the nucleus out of which the parish of St. Joseph's was soon established. Section 15 of Recovery Township, on which the church was later built, was completely taken up by the three families of Anton, John and Wendelinus Doll; section 14, to the east, by Anton Doll, Anton Blum and John Weis; section 9, to the northwest, by Ignatius Fallert, Morandus Buschor, Jr., and James Buschor; section 4, farther north, by Morandus Buschor, Sr., and Daniel Roessner. Still farther north, out of Recovery Township, were Henry Fortman and John Henry and Diedrich Kraemer. All these names appear frequently in St. Joseph's first baptismal register, begun in 1841, and constitute, therefore, a list of the principal founding fathers of the parish. Most of these families and most of the later arrivals came originally from the southern part (high lands) of Germany, especially from the Archduchy of Baden, which was still an independent country. Thus these people differed in speech and culture from their more numerous Low German neighbors to the east, in Maria Stein and Minster, who came mostly from the northern reaches of Germany, especially Westphalia. The majority of St. Joe's

pioneers, moreover, did not come directly from the fatherland, but first settled in other parts of Ohio, notably Perry and Knox counties.

The most prominent St. Joe pioneers were the Dolls. Joseph Doll, the family patriarch, came from Oensbach in Baden. We do not know when he arrived in America, but he lived for a time in Perry County, Ohio, because one of his grandsons was baptized there in 1836. The Dolls possibly lived there a number of years, for they had to have considerable means to buy up 800 acres of land in Mercer County the following year, Joseph died in August, 1837, at the age of sixty-two, survived by his wife and six children. We already mentioned his three boys, John, Anton and Wendelinus. A daughter by the name of Mary married Mauritius Harter, an immigrant from Baden, and the two other daughters married Anton Blum and Joseph Studer, both of whom came along from Perry County. The original homestead of Joseph Doll was where Linus Huelskamp now lives, the first farmhouse northeast of the church. We are not certain why the future parish was named in honor of St. Joseph, but it is more than a guess that the Dolls chose the name. The church, as we shall see, was built on property bequeathed for that purpose by Joseph Doll, and the church they attended in Perry County had also been St. Joseph's (incidentally, the first Catholic Church in Ohio).

Another historic family in St. Joe were the Weises. They arrived even earlier than the Dolls and were possibly the very first Catholic settlers in St. Joe. John Nicholas Weis and his family, the youngest being then eight years old, came directly from Baden between 1830 and 1834. John had five sons, all of whom soon married, and their names appear more frequently than any other in the first pages of St. Joseph's baptismal register. Their names were Karl, Stanislaus, Joachim, Joseph and Nicholas. Their original homestead is gone. It was at the west end of the Schoch farm, along a former east-west road which ran somewhat north of present-day State Highway 119. John Weis died in 1874, his wife Anna Maria, in 1867.

II. PIONEER LIFE

We cannot pass these pioneers by with a mere catalog of names. Their life was strictly pioneer, just as much as that of their more celebrated "American" or "Yankee" neighbors. And just as in the case of the latter the passing of the years and glamorous television accounts have tended to give their life an aura of glory and excitement, in actual fact their life was quite monotonous and usually very hard. They were indeed no longer menaced by the Indians, but there were other dangers no less dreadful. The whole territory round about was sometimes called the Black Swamp, where stagnant pools in summertime caused a humid condition and millions of mosquitos to prevail. The slow, hard process of turning the swamp into productive farm land soon claimed its scores of victims both from the rigors of the work as well as from the more dreadful threat of disease.

Beginnings were the same everywhere. The earliest settlers would first locate a piece of land and then seek an open spot somewhat elevated for their homestead. Neighbors would lend a hand to build the first log house. There was no lack of lumber, but it was hard work a fashion a house out of it. The men chopped down the trees and the women cleared away the underbrush and saplings. Clay and moss was found a-plenty to fill up the crevices in the logs. Drinking water had to be gathered in rain barrels. Food consisted of wild game supplemented by corn bread. As soon as possible a stable was added to keep the oxen and a coop for chickens. In the early years, three or four families might temporarily live together in one house. An open log fire kept them warm and a candle or tallow wick lamp furnished light. Corn had to be ground at home, for seldom did weather conditions permit a journey of several miles to a mill. The next problem which confronted these pioneers was clearing the land for cultivation. The county was covered from end to end by a thick carpet of trees. With primitive tools that was a slow and laborious process, and people living today can

still recall when there were extensive tracts of uncleared land. Scenes took place which would shock our conservation-minded generation. Trees were felled by the hundreds, no matter how small or how large, and after a time were hauled together to form huge bonfires. This wholesale destruction was necessary not only to clear the land for cultivation, but also, as they claimed, to improve health conditions.

Great as the labor must have been, greater still was the constant dread of sickness. Until recently, one of the favorite feast days was that of the patron of the sick. In St. Joe he was St. Rochus, whose feast was celebrated on August 16. St. Rochus was a little-known, 14th century saint who labored heroically to aid the sick in a plague which struck Italy. Later he himself fell victim and hid himself in a woods to die, but there he was discovered by a dog which miraculously fed and tended him until help arrived. A large life-size painting of this saint together with the dog done by Father Paulinus Trost, C.P.P.S., used to adorn the east wall of the church. As late as 1899 the people of St. Joe still spoke of August 16 as a feast day of obligation. It seems that in the years of the cholera the people had vowed or made a solemn promise to observe that day if they would be spared of this plague. Most of the illnesses of the early days consisted of various chronic disorders which they usually attributed to the bad drinking wa-



St. Rochus

ter, the swampy conditions or to the opening of the new soil. Often they came in the form of recurring fevers and chills called the ague or cold fever, sometimes as respiratory ailments which afflicted the victim the rest of his life. But it was the epidemics, however, which were feared most of all. Typhoid fever, small pox and cholera made their periodic appearances and left their long list of victims. Scientific medicine was still in its infancy even in cities, and so various home concoctions liberally spiced with whiskey formed the standard treatment. Infant mortality was particularly high. From St. Joe's funeral records we learn that of the first hundred deaths recorded, half of them were of children who had not reached the age of six!

A disease which took the most frightful toll was Asiatic cholera. This was an intestinal disease which was highly contagious and characterized by a violent form of vomiting and diarrhea. Although not always fatal, death might ensue within less than 24 hours. There were at least three sieges of this plague in Mercer County, a mild form in 1833, a very serious epidemic in 1849, and a less serious one in 1855. It cannot be determined with any certainty even approximately how many victims the cholera claimed in St. Joe. St. Joseph's funeral records begin only with 1854 and the oldest legible tombstone dates back to 1850 (Bartholomew E. Scheabel). Still we know that the cemetery was begun by 1842 because it is explicitly mentioned in the title of the parish register, but the location of the early graves has been lost. The number of times unknown graves are struck is given as a proof of the large number of cholera deaths, but it is forgotten that all the graves in the ten years before the cholera plague and most of the graves in the ten years afterward have also been lost, and these together probably outnumber the cholera deaths. Tradition has it simply that the number of deaths was great, that whole families were wiped out and that the local undertaker, never a professional one, was busy from morning to night making wooden boxes for the dead. There are also stories in almost every family how some unselfish person risked his life to

bring relief to the stricken families, homes where the living were lying with the dead in the same house, so weak sometimes as not even to be able to give a drink of water to another calling for it. It is also related how Father Herzog, the first priest to come to St. Joe, took a strong hand in the fight against the plague. He not only visited and comforted the sick, but personally directed how the dead together with their bedding should be quickly consigned to specially prepared graves. We know with certainty the names of only a few of the cholera victims. Among them were the first wife of Ignatz Fallert and Mr. and Mrs. Mauritius Harter. Tradition has it that, in all, thirteen of St. Joe's forty families were visited by the plague in 1849 and two of them were wiped out entirely. As bad as it was, it did not compare with the statistics suffered by Minster which during the same year suffered 247 deaths.

III. ORGANIZATION OF THE PARISH

When the first Catholic settlers came to Mercer County there was no priest with them. Even Minster was without priestly administration until the close of 1832 when Father William Horstman arrived. The center of his activity was in another German-Catholic settlement in Putnam County from where he travelled south to Minster once a month to say Mass. Meanwhile a log church was built, and all the settlers living in Mercer County who wished to attend Mass in a church had to travel by oxen cart or on foot all the way to Minster. It is doubtful if the settlers of St. Joe travelled the way often. Travelling was hazardous, most often because of bad weather and road conditions, and occasionally because of robbers. Bishop Purcell, however, took deep interest in his diocese of Ohio. In 1833 and again in 1835 he visited Minster and confirmed. On his latter visit the log church was ready and later in the same year Minster began to have its first resident pastors: Fathers Joseph Brand and Henry D. Juncker in 1835, Father Francis Bartels in 1836, and Father Henry Herzog in

1839. These priests successively had care of all the Catholics in Mercer County.

When did St. Joe become a separate parish? There is some obscurity on this point. Several local histories give the date of founding as 1838, and add that it was Father Herzog who organized it. Lamott in his **History of the Archdiocese of Cincinnati** puts it in 1839. We feel that the earlier date is improbable largely because Father Herzog came to Minster only very late in 1838. That he was the first priest to visit St. Joe is substantiated both by tradition and the baptismal register in Minster. The first St. Joe names appear in the Minster register on January 29, 1839. On that day Father Herzog baptized four infants, two Dolls, one Trautman and one Fallert. One of the infants was over ten months old. We would judge this, then, to have been his first visit to St. Joe. Afterwards entries of St. Joe names appear about every three or four months. Tradition also has it that Father Herzog said Mass at first in the homes of Joseph Doll and John Weis. He may have said Mass in other homes also, for the Baptism entries show that Father Herzog was in the vicinity two or three days at a time. His journeys can roughly be traced by the order in which names appear in the register. For example, sometimes he went to St. Henry first, and at other times visited families living northwest of St. Joe (now St. Anthony and St. Peter) before coming to those living in present St. Joe.

In determining the date of the organization of a parish it must be recalled that in those days there was no precise procedure of establishing a parish, and for that reason we have no record or even a consensus as to when the early parishes were founded. The best rule is to determine when the first church was built and the people in the vicinity began to attend it. In 1840 Bishop Purcell made a journey through Mercer County as the **Catholic Telegraph** that year recounted:

... and near Fort Recovery, about six miles from the Indiana line, 25 families at a place called St. Joseph's,

where a church is built on an eighty-acre lot bequeathed for this purpose by Joseph Doll, a pious German Catholic family of Perry County. While Very Rev. Mr. Henni, the bishop's vicar general was engaged in the Holy Tribunal of Penance at St. Henry's, the Bishop rode down to this neighborhood and said Mass, on the feast of St. Francis Xavier (December 3), in the midst of a small but fervent and interesting flock.

It is certain, then, that the church was built by 1840. It is also practically certain that it could not have been built as early as 1838, because if Father Herzog was the first priest to visit St. Joe, and if his first visit was in January, 1839, why did he say Mass at first in private homes? Obviously because the church had not been built. Therefore the church was built in either 1839 or 1840. Lacking further evidence, we will revert to Father Lamott's account, written forty years ago, and say that the parish of St. Joseph was **probably** organized in 1839, but it still lacked a resident pastor.

A second question suggests itself. St. Joseph's is called one of the oldest parishes in Mercer County. Since temporal precedence adds some prestige, let us try to determine how it ranks among its neighbors. We will limit our inquiry to those parishes in present day Mercer County. The oldest parish certainly is St. John's, Maria Stein, which is a daughter parish of Minster founded in 1836. Then both Lamott and the county histories assign the second place to St. Rose. This is strange, because two good accounts of St. Rose show that it was established only in 1844. One is the account in a local newspaper, **Der Mercer County Bote**, December, 1919, when the parish celebrated its diamond jubilee. Another is an historical account of the parish in the **Nuntius Aulæ**, 1928. It is true that at the time St. Rose was much larger than St. Joseph, having 78 families, but it was so near St. John to the east and to St. Henry to the west that there was no immediate necessity of establishing a parish. Therefore, St. Rose does not have any real claim to second place. A more serious contender for the number two spot, however, is St. Henry. St. Joseph and St. Henry were often treated as twin

parishes in the early days. For example, Father Navarron began to keep separate parish records for them in 1841; he wrote to the Bishop for permission to bless the two churches in 1845; and the Catholic Directory, 1849 to 1852, listed the two parishes as being served by one and the same pastor. In 1851 Bishop Purcell wrote to Father Brunner to send a Precious Blood Father to care for these two parishes. Finally, from 1852 to 1881 they were both attended by priests living in the Himmelgarten Convent which stood between the two parishes, more or less. In our estimation, primacy of origin should go to St. Joseph's, not with certainty, but with strong probability. First of all, but least important, is the fact that on December 19, 1840, the **Catholic Telegraph** stated that there were 25 families in St. Joseph but only 20 families in St. Henry. However, in 1844 Father Navarron wrote a letter to Bishop Purcell in which he stated that there were by that time 30 to 32 families in St. Joseph, not counting those already going to St. Henry. The word "already" suggests that the families then going to St. Henry had previously gone elsewhere. Why? Because they did not have a church of their own. Finally, there is an old typewritten manuscript of uncertain date and origin in the St. Henry parish archives entitled **Church History of St. Henri (sic) Congregation** which reads:

The congregation of St. Henry, Mercer County, Ohio, was founded in the year 1840 with 20 members. . . . The first church was a frame building 50 x 25 feet dedicated by Archbishop J. B. Purcell, D.D., in the year 1842.

For these reasons, then, we assign primacy to St. Joseph's, making her the second oldest Catholic parish in Mercer County.

The first church built at St. Joe in 1839, then, was a log church. Unfortunately we have no picture of the building, but we can presume that it was built like the others, that is, no different from the log houses except for the addition of a bell tower surmounted by a gilded cross. The pioneers

liked to see tall towers and hear loud ringing bells just as they and their forefathers did for years in Baden. It is related of an old lady in St. Joe that, after she had become too infirm to go to church, she had her family cut down a swath of trees towards the church so that she could at least see the cross from her home. There was also a log rectory for the priests. Tradition assigns it to a location directly west of the log church, perhaps where the house of Ed Kemper now stands. Nothing remains of the site of the log church and few people recall even its existence, much less its location. The log church probably stood just behind the present church, where the driveway now is, with its entrance facing west. It was used for divine service for twenty-two years, that is, until the present brick church was begun in 1861. The log church was then soon dismantled and its logs were used for other buildings. Some of the logs can still be seen in the old Kahlig barn built on Lester Huelskamp's farm in 1864.

We usually assume that St. Joe's earliest parishioners were all German. This, however, is open to question. In 1845 Father Navarron made the following interesting report to the Bishop in his usual mixture of French and English:

In St. Joseph Church, I have often many americans, and when I have such a good opportunity to preach in English: *je ne la laisse pas passer: Dieu soit loue, je puis faire assez-bien comprendre.* (I do not allow the opportunity to pass: God be praised, I can do well enough to be understood.) In St. Joseph the Catholics give me more work for Confession and Communion **at each visit**, than any other place: *a chaque fois 30 ou 40 Communions, hommes, femmes, enfants, sans distinction.* (each time 30 or 40 communions, men, women, children, **without separation.**) They also would be very glad to have a priest to live betwixt them on your land, they have a house very much advanced, and very healthy and pleasant place to live in this Easter time.

Moreover, on Bishop Purcell's visit to St. Joe in 1840 he baptized four children, children of non-Catholics from Vir-

ginia. On his visitation in 1860 he baptized two Irish children by the name of Hoad, who had been living several years about a dozen miles from the church. Yet no Irish name was entered into the parish register while Father Navarron was there, 1841-45, and only a few isolated names appear thereafter. It seems there were several Irish families living south of St. Joseph who had settled there after working on the Miami-Erie Canal. But the "americans" whom Father Navarron referred to were really non-Catholics who were still living on their original homestead among the German settlers. Several times in his letters to the Bishop he called attention to the good disposition of these "americans" if only there were a few priests to bring the Faith to them. As a matter of fact, this phase of priestly work was sadly neglected after Father Navarron departed, as the **Catholic Telegraph** reported in 1852:

The great, and only inconvenience is that the English Catholics in these neighborhoods are necessarily so much neglected, as hardly one of the German priests, though so faithful and devoted to those of their own tongue, is capable of hearing a confession in English.

Immigrants kept coming in these early years, sometimes settling on new tracts of land purchased from the government, sometimes buying or leasing land from the speculators who by 1840 had pretty well bought up all the land. The price in the beginning may have been little more than a dollar an acre. Some worked at first on the Miami-Erie Canal. Others, for example, Nicholas Weis, later worked on the reservoir, now called Grand Lake. By 1844 the parish numbered, as we have seen, 30 to 32 families. The piety of these people is briefly summed up by the bishop's report of 1852:

The proximity of the churches to one another, the length of the processions with banners and sacred music that go to meet the Archbishop from place to place, and the great numbers confirmed as well as of communicants and attendance at DAILY MASS prove this consoling fact.

But before continuing with the parish history, we ought to say something about its first priests.

IV. THE EARLY PASTORS

Father Herzog, as we have seen, was the first priest to serve St. Joe. But since we will have occasion to speak of him later, we will begin with a brief sketch of the second priest, Father Louis Navarron. Father Navarron was a French priest who came to Ohio through the efforts of Bishop Purcell. Bishop Purcell had made several tours through the Catholic settlements in Ohio and saw the dire lack of priests. In the fall of 1838 he went to France, where he contacted his former professor of theology, Very Reverend Father Comfe, who was superior of the seminary of Mont-Feirrand, Diocese of Clermont, to procure missionaries for his diocese. Five Clermont priests volunteered to return with the Bishop to America: J. P. Machebeuf, J. B. Lamy, Claude Gacon, William Cheymol, and Louis Navarron. They arrived in Cincinnati August 22, 1839. Bishop Purcell then divided Ohio into five districts to which he sent these five men as his delegates and missionaries. Father Navarron's district extended from Greenville to Lima, which included the counties of Darke, Miami, Shelby, Auglaize, Allen and Mercer. He first went to the French settlements of Russia and Versailles, where he built a log church midway between the two. After having established himself at St. Valbert's, as the church was called, he went up to visit the German settlements to the north. There were no roads at that time, only narrow footpaths through the dense forests. He came to Minster in March, 1840, where he found one lone German-speaking priest by the name of Henry Herzog. Here Father Navarron, although a Frenchman, took more than a generous share of the burden of caring for the German-speaking people, while not neglecting his French charges. Until the arrival of the Precious Blood Fathers in 1845, his name appeared alone in all of the baptismal registers of St. John, St. Rose, St. Henry, St. Joseph,

as well as the closer parishes of St. Michael in Fort Loramie and St. Mary in Greenville. He made special efforts to visit the Irish Catholics whose faith was not protected by a buffer language as were the Germans and the French. And on top of all this he still found time to make efforts to gain the good will of the non-Catholics and he even made a number of converts among them. Father Navarron usually made his journeys on foot. He would tie his sacred vessels and vestments to his back with a leather strap and trudge through the woods. At least on one occasion he lost his way and had to sleep in the open. Another time while making a journey in the night he stumbled into a creek and during that night he slept in a tree by fastening himself with leather straps. Swamps all around made it impossible for him to sleep on the ground. That he made the rounds as often as he did is no small cause for wonder. St. Joe, which was the parish farthest removed, he visited sometimes twice in the same month. Twice a year he made the rounds of all the parishes in his district as the bishop's delegate. He generally announced his arrival a few days in advance by a messenger, and then the people would appear from out of the forests from all sides to have their newly born children baptized or have a marriage blessed. His usual procedure was to write down the pertinent record on a piece of paper and later enter it into the master register at Minster. Sometimes he entered twenty to thirty names in succession, one spelled more poorly than the other. He apparently never learned the German language very well and this is possibly why the people did not remember him very well. In 1841 he began separate registers in the various parishes.

Father Navarron looked not only after the spiritual wants of his people, but their material needs, too, at times. On one occasion we are told that he rescued a German woman and her child from a "yankee" kidnapper when no one else had the courage to go. Through all these labors, no permanent home, no regular meals, many nights spent in the open, and the damp climate, he became ill, and in 1848 Bishop Purcell was forced to relieve him of his duties as

delegate. Already by 1845, with the coming of the Precious Blood Fathers, he had been relieved of some of the parishes in Mercer County. Bishop Purcell then sent him to Clermont County where he labored until 1880. In 1882 he departed this life.

Father Navarron, therefore, served St. Joe from 1841 to 1846. In his letters to the Bishop he kept asking for more priests, particularly a good German priest to reside at Minster. Meanwhile in 1845 Father Herzog left Minster, and Father Navarron was all alone. It was at this time that Bishop Purcell invited the Precious Blood Fathers into Mercer County. Because this Society played such a large role in the subsequent history of St. Joe, we will briefly recount its nature and origin.

The Society of the Precious Blood had its beginning in Rome where Saint Gaspar del Bufalo organized a community of secular priests bound together by the bonds of charity and a common devotion to the Precious Blood to promote their own sanctification and their program of missions. The Society was formally established on the Feast of the Assumption, 1815. But far more important than the founder, for our consideration, is another zealous man, Francis de Sales Brunner. He was a contemporary of Saint Gaspar and was born in Muemliswil, Canton Solothurn in Switzerland. He first became a Benedictine priest and later joined the Trappists. As a result of the July Revolution of 1830, the Trappist monastery was disbanded and for several years Father Brunner was in doubt as to what he should do. Finally in 1838 he went to Italy where, after a very brief apprenticeship, he was accepted into the Society of the Precious Blood and was commissioned to found a German branch of the Society in Switzerland. Meanwhile, his mother, a widow, had already informally organized a group of pious women into a common religious life and these he had soon established as a religious congregation commonly known as the Sisters of the Precious Blood. Soon young men applied to the Society in Switzerland as students or brothers. Their regimen was

quite unpretentious, almost primitive. Father Brunner acted as the superior of his small family of sisters, brothers and students. An abandoned castle served as their home. Their support was based pretty much on their own labor, begging tours by the sisters and a few missions preached by Father Brunner, who at the same time carried on as superior, procurator and seminary professor. After a few years, he began to present his first candidates for ordination to the priesthood. Although these young men shared fully in his religious fervor, he had considerable difficulty in finding a bishop who would overlook their rather inadequate training period of two or three years.

It was at this time that Bishop Purcell of Cincinnati was still making his annual journeys to Europe to procure priests for his rapidly growing diocese of Ohio. He needed German speaking priests in particular, and it was through his requests that Father Brunner decided that America would be a good place for his little community to do God's work. So on September 29, 1843, the first contingent of Precious Blood missionaries left for America. Father Brunner took with him most of his manpower, seven priests and seven brothers or students. They arrived by riverboat in Cincinnati, December 31, 1843, and were immediately assigned to St. Alphonse in Peru, near Norwalk, Ohio. Here they settled in monastic fashion, leading a religious life closely akin with the Trappist spirit, while also going out to care for the spiritual needs of the people. A year later three of the sisters with another priest joined them. The first permanent establishment was at New Riegel, Ohio. In 1845, after Father Herzog left Minster and Father Navarron was left alone, Bishop Purcell requested Father Brunner to send aid. Father Brunner, then, came with Father Van den Broeck to Mercer County, where he located a suitable spot for a new establishment near St. John's, and a year later eight sisters joined them in this newly erected convent of Maria Stein. This became, then, the cradle of the Society of the Precious Blood in Mercer County. A strict religious life was adhered to. In the convent, priests, brothers, students and sisters kept a Trappist silence. Very

little contact was had even on the part of the priests with laymen except in the performance of priestly duties. There was no clear distinction between brother and student, both contributing their service to the performance of the heavier tasks. A tract of land was procured with the convent so that they could be for the most part self-sustaining. The sisters' lot was not easy either. Perpetual vigilance before the Blessed Sacrament, caring for the refectory and laundry, teaching school nearby, and doing much of the farm work made up their duties. The laity usually referred to them as **Die Betschwestern** (the prayer sisters). This mode of religious life, although somewhat unusual, reflected the ideals of Father Brunner. He often spoke of its being modelled upon the Holy Family, the priest representing Christ, the sister Mary and the brother Joseph. It was always to remain small, humble and poor. Therefore there was no large, central house, but a succession of small ones (**Kloesterli**). At Father Brunner's death in 1859 there were six convents in this area, each dedicated under some title to the Blessed Mother. They were located in the country at some spot, usually elevated, from which several parishes could be conveniently served. Much has been said in criticism of his system, particularly the training of the seminarians and the dependence of the priests and brothers on the sisters, but the simple and somewhat severe piety emanating from these places has left an imprint on the population which has lasted to this very day.



Father John Van den Broeck,
C.P.P.S.

It was in March or April, 1846, that the Precious Blood Fathers first came to St. Joe. They had no intention of serving it permanently, only until the Bishop could find some other priest. There were three Precious Blood priests whose names appear in St. Joseph's register at this time, John Van den Broeck, John Wittmer and Mathias Kreusch. In fact, these three took care of all the Mercer County parishes during the first two years. Then a new priest arrived to care for St. Rose, St. Henry and St. Joseph, namely, Father Friedrich Broenner. Father Broenner had been for 22 years a Carmelite priest in Bavaria, Germany, perhaps until his arrival in America in 1847, when he joined the diocese. A residence was built for him in St. Henry, and from there he served the other two parishes. It seems that the people at St. Joe were not altogether pleased with his work. In his last year, July 1849, he wrote to the Bishop that he was aware that the people there were angry with him for not properly fulfilling his obligations and had on that account reneged on the collections. He asked to be relieved of both St. Henry and St. Joseph because of failing health. He died that same year, December 1849, at St. Rose.

Now Father Herzog reappeared on the scene, this time in answer to Father Broenner's request that someone be sent to relieve him of St. Henry and St. Joe. He appeared first in 1848 in Minster, where he apparently began to cause trouble for the Precious Blood priest there. Within the space of six weeks Father Mathias Kreusch, C.P.P.S., sent three letters to the Bishop urging him to take action against Father Herzog, who had returned to Minster and was causing a rift in the parish. The following year, 1849, Father Herzog was given charge of St. Joe and St. Henry, where he remained until 1851. There seems to have been no complaint about him at St. Joe, but he got involved in quarrels in St. Henry. Several years later a certain Joseph Romer, who wanted to score a point against one of the Precious Blood priests, said that he was about as bad as Father Herzog. Anyway, Father Herzog somehow returned to Minster, where he died in 1852.



Himmelgarten Convent

After April, 1851, St. Joe was once more without a priest. The parishioners then besought the Precious Blood Fathers at Maria Stein to send them one. Father Brunner was willing to take care of St. Joe by sending them a priest twice a month, but he could not send them a resident priest as they desired because the rule required that the priests remain in the convents. Thus for a short while priests from the convent of Gruenewald (near Cassella) came to St. Joe twice a month. Meanwhile, however, the Bishop sent a more urgent request to Father Brunner to take care of St. Joe and St. Henry regularly. This request then occasioned the erection of another convent somewhat midway between St. Henry and St. Joe, dedicated to Mary Mother of Mercy, and commonly called Himmelgarten (Garden of Heaven). Tradition tells us that Father Brunner was offered this large, well cultivated farm of 520 acres at an especially low price by a Mr. Hemmelgarn, who firmly believed that the place was haunted. This farm Father Brunner purchased in 1852, and as there were already two log houses there, the priests, brothers and sisters began to live there early the following spring. From this

time until 1881 the priests of Himmelparten took care of St. Henry and St. Joe, the superior generally being considered the pastor. Later St. Mary at Philothea and St. Wendelin were served from the same convent. The convent stood on the hill where John Knapke lives today. It was a rather large establishment of frame buildings and included a chapel together with housing for forty Sisters. The brick house for the priests and brothers, built several hundred feet to the southwest, still serves as a residence. From 1858 to 1861 it served as the Society's seminary and housed about a dozen seminarians together with their director, Father (later, Bishop) Joseph Dwenger. Father Joseph Albrecht was the first superior of Himmelparten, and it seems St. Joseph soon became his favorite parish. It might be noted that he, too, came from Baden. He was the first priest to serve St. Joseph's regularly and it was he who built the present church in 1861.

V. TEN "CENTURY" FAMILIES

It is virtually impossible to trace the history of all the pioneer families in St. Joe. Some of the earliest families, like the Sondermanns, Fortmans and Roessners, became part of St. Joe's daughter parishes. Others, like the Dolls, Weises and Fallerts, have emigrated. However, there are still a number of families in St. Joe whose ancestry can be traced to, or near to, the time when the present church was built, a hundred years ago. These we will call the "century" families. It is not always possible to determine the exact year of their arrival. It is interesting that a number of them have deeds for their land dated 1864, but this doesn't mean that they came at that date, because in several instances their names appear in the church records several years earlier. It might be suggested, however, that the decision to build a permanent church and lay out a town in St. Joe must have been an inducement for people to come in and make their homes here. There were still few churches in the State, and here was a place that offered some assur-

ance of religious permanence. Here they could attend Sunday Mass, have their children brought up in the faith, and have a cemetery for the departed which would not soon be abandoned to the weeds.

Among the oldest families in St. Joe is the Stein family. The pioneer, John Stein, came with his two sons, Philip and Jacob, to St. Joe from Henry County in 1842. John taught school in the log school at Harlett's Corner. Ed Stein is a grandson of Jacob and a great-grandson of John Stein.

Michael Reinhard and his wife Theresa came from Bavaria (Germany) in 1833, settled for a while in Columbus, Ohio, and then came by covered wagon in 1848 to St. Joe. In 1866, their son and his wife, Joseph and Felicitas (Volk) Reinhard, came from Columbus to take over the farm. The homestead is presently occupied by Mrs. Odelia Reinhard, a great-granddaughter-in-law of Michael.

Clemens and Agnes (Meyer) Steinbrunner came from Baden in 1849 as newlyweds. They first settled in Galion, Ohio, but Clemens soon joined the gold rush to California. Afterwards he tried farming near Fort Wayne, but finding the land too swampy, he re-settled in 1865 in St. Joe. The Steinbrunner homestead is now occupied by his grandson, Clarence Steinbrunner.

Andrew and Barbara (Ciperlin) Siegrist probably moved on the present Siegrist farm in 1850. The farm had belonged



Joseph and Felicitas (Volk)
Reinhard

to the Harter family which perished in the cholera epidemic the previous year. The farm now belongs to their grandson, Bernardine Siegrist.

Anton Lamm came to St. Joe in 1854 from Kappelrodeck, Baden, and in 1857 married Catherine Blum. The Blum family had been with the Dolls in Perry County and came to St. Joe around 1842. Mr. Lamm purchased the present farm from the government in 1864. He and his wife had to make their home and farm on what was still all forestland.

Joseph Wolf was born near New Riegel, Ohio. He moved to St. Joe, married Theresa Sacher at St. Wendelin in 1860 and moved to the homestead now occupied by Mrs. Inez Wolf.

Nicholas and Catherine (Eifert) Harlett moved to St. Joe from Knox County shortly after 1860. They purchased their farm from a "Yankee" by the name of Daniel Jones, who had already made a few improvements through his renter. The Harletts brought their father, Nicholas, Sr., with them, and he later lived a quasi-hermitical life in the abandoned log school at the corner of their farm.



Anton and Catherine (Blum) Lamm



Ferdinand and Maria (Staab) Kunkel

Closely associated with the Harletts were the Eiferts. Michael Eifert and his wife, Elizabeth, came from Knox County and bought the farm which has been in the Eifert family ever since, namely, their son Joseph, their grandson Jacob, and their great grandson Ferd Eifert. Both the Eiferts and Harletts came originally from Baden and brought the carpenter trade with them.

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The King (formerly Koenig) family traces its ancestry into the century group through a female relative who preceded them into St. Joe. The Kings came to Knox County in 1846, and in 1865 Maria Anna King came along with her husband, Martin Fischer, and settled on what is now the Sanderell farm in St. Joe. She died in 1890 at the age of 75. Anton King, her brother, came with his grown-up children to St. Joe in the late 1870's and settled on several farms in St. Joe. Anton, Sr., settled on the farm now occupied by Donald Fullenkamp. Carl King is his great-grandson.

Ferdinand and Maria (Staab) Kunkel came from Neu-huetten in Rothenburg in Bavaria in 1856 and lived for 10

years in Danville, Knox County, Ohio. Then they moved to St. Joe, where they settled on the farm now owned by Henry LeFevre. Ferdinand was a religious man and inclined to be somewhat bookish. As he advanced in years he felt it his paternal duty to leave a written admonition for his children. In ten long pages written in fine German script he recounted the family statistics (names and dates of births and deaths), the story of his life, a few remarks about his last will and testament, and a rather lengthy and touching admonition to his children. The admonition strongly reflects the language of Goffine's **Christkatholische Handpostille**, an exposition of Catholic spirituality found in almost every German-Catholic home. He relates that "because of poverty and other sad circumstances, and also in search of true peace, did I and your mother resolve to emigrate to America." This reflects the fact that wars and revolutions were frequent in

Germany's period of unification, and many Germans came to America simply to avoid conscription into the army. During the Civil War, 1861-65, it is hard to find more than one or two St. Joe names who served in the army. Parents either reached deep into their savings to pay the stipulated \$300 to buy their boy out, or else they simply went into hiding. It is told of Joseph Johe, for example, that he almost suffocated in a wooden trunk when his wife sat on the key hole while the soldiers searched the house. This is only one of many stories about draft-dodging in Mercer County during the Civil



Nicholas and Catherine (Eifert)
Harlett



Joseph and Sophia (Weis) Eifert

War. It was a firm conviction carried over from Germany that it was not right for a man to have to fight against his will.

In Knox County the Kunkels were aided financially by a brother-in-law, Franz Staab, who had come to Ohio earlier. Ferdinand Kunkel spent ten years as a day laborer there and then decided to come to Mercer County. Why? Because he could at least rent a farm here. Land in Knox County was hilly and unattractive. But besides this, "I liked it there (Knox County), but we had not a single German-Catholic school." The 1850's witnessed a strong wave of anti-Catholicism and anti-foreignism, and he wanted to protect both the religion and the language of his family, a thing which many felt belonged together.

He then admonished his children not to fight over his estate after he is dead.

Love alone must be the victor. If the love of God and true fraternal charity prevail together with wise thriftiness, then there would be no poor and rich brothers and sisters. . . . All you, our children, brothers and sisters, let no dissatisfaction arise among you. Where there is peace, there is happiness and blessing. Be not so anxious about temporalities. Your parents were from the poorest circumstances imaginable, but satisfied. God blessed us as you know. Your main

work in this world is the eternal. Time is short; only one day does a man have to live. In temporal affairs, be diligent, eager and thrifty. Never forget your morning and evening prayers. All your work begin with God, and end the day with God, and be patient and satisfied in the station in life in which you are. It is the will of God. If you should enter the marriage state, and God grants you children, raise them for God and not for the world, its desires and joys. Teach them to pray and work. Keep them far from all dangers. Be on guard day and night, for they have an immortal soul for which you must someday render a serious account.

He begs his children to look after their mother after he is gone and to "overlook the failings of a weak, aged person." But, even more, they should continue to pray for both of them after they are gone.

Pray daily for your needy parents who perhaps have much to atone for in Purgatory. Come to their help in prayer and good works. They cannot help themselves any more.

He further warns his children against engaging in law-



Clemens and Agnes (Meyer) Steinbrunner

suits, drinking and gambling, and joining forbidden societies. Finally, he urges them to be good Catholics:

As you know, your parents have moved here. What was the reason? It was to bring you into a territory where all of you could learn the true faith. And that has been done. You have now learned the articles of faith and hear them every Sunday. You cannot excuse yourselves either before God or your parents because of any lack of knowledge. . . . Sanctify, therefore, the Sundays and Holy Days according to the wish of the Church which always admonishes you and encourages you to be zealous in attendance at divine services, both morning and afternoon. Let the work stand and labor for the eternal. If you do thus, you will have God's blessing for time and eternity.

And his closing words:

So far as I know, I, your father, and your mother have always given you a good example in all of these last works. Go forth and do the same and act accordingly, and so you will attain your goal here and hereafter. The blessing of your father and mother accompany you all forever. Amen.

Could he ever have suspected that what he wrote for his children would one day be printed for the entire parish?

VI. FOUR DAUGHTER PARISHES

If modern means of transportation had been available back in the 1850's, St. Joe might today be a parish of over three hundred families. Instead, it is one of the smallest in the county and numbers 56 households. In fact, it is smaller today than ever before. Its growth is stunted for the simple reason that its four daughter parishes hem it in from every side. The tradition that St. Joe had at one time over a hundred families is hardly tenable. The maximum size of the parish was probably reached in 1880, shortly before Fort Recovery began its own parish, and it totaled at that time barely seventy families.

In the early days travel was difficult. Even a few miles were all but impossible in winter. New families were forced to locate farther and farther from church. Yet Sunday Mass was a "must" for them, so their only alternative was to bring the Church closer to them by building more churches. This occurred the first time in 1852 among a group of settlers living about 8½ miles northwest of St. Joe. For a while Father Albrecht went up there occasionally to say Mass in private homes, but in the fall of 1852 the people got together to build a log church. The building was a cooperative project in which the parishioners contributed their labor and lumber together with a subscription of four dollars per family. The church was dedicated to St. Anthony and a priest then came regularly once a month.

The second parish formed out of St. Joe was St. Wendelin about 5 miles to the southeast. This is actually a daughter parish of both St. Henry and St. Joe. It was organized in 1856 and at that time consisted of only eight families. The first building was not a log church, but a frame structure, and it was dedicated the same year. The era of log churches was over.

The third daughter parish was erected two miles northwest of St. Joe, namely, St. Peter. The reason for this division rested on different grounds from the preceding ones. The people of St. Joe were no longer satisfied with their log church and were considering a more imposing structure of brick. The people disagreed, however, on its location. Feelings ran pretty high over the difference. Today such a dispute sounds meaningless, but in those days an extra half mile to church was a serious matter when people as often as not walked to church. And, of course, human pride had a part to play in it too. As no agreement could be reached, the people in the northwest portion petitioned the Archbishop in 1858 to build a church of their own. This church was built of brick, 35 by 65 feet, at a cost of \$4,000! What a difference from the building of St. Anthony just six years earlier where, so they say, they found it difficult to subscribe four dollars per family. Special festivities were held for the lay-

ing. of the cornerstone, and the church was completed in 1859 and called St. Peter's.

The last part to break from St. Joe was the southwest portion, which became Our Lady Help of Christians, Fort Recovery, Ohio. There were a few Catholics in Fort Recovery from the very early days, but only when the town began to expand was it found necessary to erect a church there. On July 12, 1881, the Society of the Precious Blood purchased from the heirs of Dr. Milligan a 40 acre tract of land in Fort Recovery for \$7,500. The parish was organized in 1882, and in the same year a frame church was erected for \$1,500 under their first pastor, Father August Seifert, C.P.P.S. A large, eleven room rectory was built in 1885, and for the next ten years the St. Joe pastors regularly resided in Fort Recovery and for a while one man cared for both parishes. This, however, was not a happy arrangement, for not only was St. Joe reduced to one Mass on Sundays, but Father Louis Heffele almost invariably came galloping into St. Joe a good while after High Mass should have begun.

VII. THE ALBRECHT SCHISM

The history of no human institution is ever free of its shady spots. The Church is no exception to this rule, either the Church as a whole or the individual segments of it as parishes. Among the Twelve Apostles whom Christ Himself chose, one became a renegade. And since the Gospel accounts themselves reveal this story very frankly, it is simply foolish and dishonest for the historian today, therefore, whose job it also is to tell the truth, not to pretend that mistakes do not occur. And since the people concerned have long since passed away, there is no reason why this episode cannot be told fully and openly. We should remember, however, that in a scandal of this sort the people who were involved cannot be simply categorized as good and bad. Those who supported Father Albrecht very likely did so because they sincerely believed that "holy Father Joseph" was in the

right and that his superiors were in error. What impresses a people is visible religious zeal; and this Father Albrecht had in great abundance no less than a Martin Luther or a John Calvin displayed years ago. Every parish is likely to have its problems from time to time, its black sheep and sometimes black shepherds, only they do not always become quite as sensational as this one. They do not prove anything against the Church established by Christ except that its members, both clergy and laity, are human and therefore can and do make mistakes.

We begin with a brief sketch of Father Albrecht's life. He was born on January 6, 1800, in Schutterthal in Baden, Germany. Able and strong-willed, he made his success in a worldly way and became mayor of his home town. On the occasion of a mission conducted by Father Brunner, Mr. Albrecht was carried away by the eloquence of the man and strongly desired to leave the world with all its vanity to serve God under the direction of this saintly missionary. His wife, with Mr. Albrecht's consent, soon joined the Sisters of the Precious Blood, accompanied by their eight year old daughter. Mr. Albrecht, meanwhile, remained in the world. Soon afterwards Father Brunner extended the work of the Society into America, and Mother Maria Anna, as Mrs. Albrecht was now called, became the first superioress of the Sisters in America. Meanwhile, Mr. Albrecht continued to act as Father Brunner's trusted agent in Europe and also gave of his own wealth to aid the struggling new Society. After some time, however, he gave up his worldly position, sold his estate and privately began studies for the priesthood, perhaps under a local priest. In March, 1848, he came to America and entered the convent at Thompson, Ohio. He was ordained priest by Bishop Rappe of Cleveland only a year later, June 4, 1849. The need of priests was great, and Father Brunner at times paid more regard to the piety of the candidate than to his theological training. In 1852 Father Albrecht became superior of Himmelparten Convent where he contributed considerably of his own money towards the building of the convent, and it was from this

convent that Father Albrecht attended the surrounding congregations, especially St. Joseph's, his favorite flock.

Father Albrecht was soon highly esteemed by his parishioners. He was not only a strong and energetic man, but he even surpassed these physical qualities with an intense religious zeal. The people attributed several miraculous cures to him. He not only preached eloquently and vigorously, probably in the native Baden dialect, but he practiced what he preached. At least that is how the people sized him up. Almost every sermon, it is said, dwelt on the evils of pride and vanity, and he personally made a great show of practicing these virtues. For example, he always **walked** from Himmelgarten to St. Joe. To ride in a carriage or on horseback was a sign of pride and vanity. He probably insisted on the same humble procedures in dress, food and other bodily cares. What he did was to make adherence to the "old ways" and austere practices the very essence of religion, which it is not. Unfortunately, Father Albrecht did not realize that his stubborn attitude towards his superiors, the provincial and the archbishop, really contradicted his own sermons against pride. These he accused of departing from the hard and lowly way described in the Gospel and preached by Father Brunner, who was now dead, by their progressive and therefore worldly ideas. Father Albrecht, however, had a deep sense of charity. He is remembered particularly for his generosity towards the poor, a virtue which he continued to display in Minnesota.

The occasion for trouble came with the introduction of new styles in women's clothing. It is said he grew "ecstatic" when he preached in condemnation of them. Despite Father Albrecht's condemnations, and perhaps because of them, the "new look" managed to penetrate the boundaries of St. Joe when on a Sunday morning in spring of 1866 two young ladies, daughters of Andrew Siegrist, blithely trotted into church sporting their new

hoop-skirts, with flowers and silk ribbons on their bonnets. He noticed them during the sermon, and at once

made them the subject of his remarks, and closed by forbidding the ladies to thereafter enter the church with these articles on their persons. As they were giving offense to the whole congregation, it made the ladies blush. He warned them under a penalty of some severe punishment, but the ladies notwithstanding his stern command, did, on the afternoon of the same day (probably Vespers), enter the church dressed as they were in the forenoon; and perhaps more so. This was more than the nervous system of Rev. Albrecht could bear. He very calmly walked to the pulpit, took down the gospel book and read a chapter appropriate to the occasion, after which he took a long hickory rod and drove them out of the church.

This incident was reported by one of the parishioners to Archbishop Purcell, and as a result Father Albrecht was commanded by both his superior, Father Andrew Kunkler, and the Archbishop to remove himself from St. Joe and the Himmelgarten convent. The prompt action taken against Father Albrecht probably followed from misgivings which they had already entertained against him. This command, however, in flagrant but not so apparent contradiction with his sermons against pride, he refused to obey. Many in the parish sided with their pastor, and the infection of his influence was soon so great that people in neighboring parishes were requested to sign a promise not to have anything to do with Father Albrecht. St. Joseph's Church was meanwhile closed and Father Albrecht together with five brothers and twelve sisters who remained loyal to him moved into two little houses made available to them near St. Joseph's. He continued to say Mass in a log barn which stood on the farm now owned by Julius Brunswick.

America in 1866 was still a country with vast stretches of unclaimed and unsettled land. Father Albrecht and his followers, then, decided to move far away from their "worldly" neighbors and churchmen to far-away Minnesota, where they could work out their salvation according to their own pious, "humble" ideals. Religious motives, however, can easily be mixed with economic ones. The many 40 acre

farms in St. Joe were beginning to look distressingly small. Families were large and the young men had to find new opportunities. In 1861 the U. S. Government had passed the Homestead Act which allowed a family to claim 160 acres of government land for free. In August of 1866, then, an exploring committee made up of all single men, Joseph Doll, Michael Doll, John Wiederle and John Folz, journeyed up to Minnesota to see what the prospects were like. They located a suitable piece of land in Otter Tail County which came to be called Rush Lake Township, many miles away from civilization, except for a small Moorman settlement about twelve miles distant which had also run away from civilization. The committee quickly went to work to build a log cabin and plant some garden crops. Word was sent back to St. Joe, and on October 4, 1866, a group of fifty, including the families of John Doll, Joseph Weis, Anton Bender, Bruno Boedigheimer, Frank Stahl and Victor Eifert, began their journey to Minnesota. They moved first by river to St. Paul, then by train to St. Cloud, and the final 125 miles they made by ox-cart to Rush Lake. The last stage of their journey took the longest. They had to purchase the oxen, ox-carts and essential supplies for the winter. They bought eight teams of oxen and ox-carts at a cost of \$125 each. They arrived at Rush Lake on October 22. The first winter brought severe suffering. The winter was severe and the housing and food inadequate. There was an abundance of wild life, but these farmers were poor hunters. At least one trip had to be made by foot all the way back to St. Cloud to get further supplies. However, the thing which saved the settlement that



St. Lawrence Church,
Rush Lake, Minnesota

winter were the rutabagas planted by the advance committee. The women served their families rutabagas three times daily for a while. The following year four more families came to Rush Lake from St. Joe, Anton Doll, Wendelinus Doll, Carl Folz and Joseph Riester.

Things, however, did not go well in Minnesota. Efforts were made, especially on the part of the Precious Blood Fathers, to reconcile their run-away back to the Church. At first they seemed to be successful when through the efforts of a Minnesota missionary, Father Pierce (or Pierz), Father Albrecht promised to visit Bishop Grace at St. Cloud to patch up the schism. However, after making the entire journey of over 125 miles **on foot**, Father Albrecht did not find the bishop at home. Whether he interpreted this as lack of good will on the part of the bishop or as a providential sign from heaven that he was in the right, we do not know. We do know, however, that he became increasingly obstinate thereafter, and even though the bishop came out personally to see him, he still refused to be reconciled, and eventually had to be excommunicated.

Misfortune struck the Minnesota community in the spring of 1879. The entire convent and church which Father Albrecht had built at a cost of \$6,000 burnt to the ground. It was quickly rebuilt, but Father Albrecht's health thereafter began to fail. Father Godfrey Schlachter made one last attempt to reconcile him, but failed to move him. "If I do, what will my people say? No, I cannot." Father Albrecht died in the spring of 1884 at the age of 84.

It was now hoped that, with Father Albrecht gone, the bishop could send a new priest and the whole episode would be forgotten. This, however, was not so easy. Father Albrecht left a will, which included the convent, some land, and the direction of the Brothers and Sisters. All this he bequeathed only to his more ardent supporters. As a result, the other families now submitted to the Bishop, but the few die-hard beneficiaries sold the property, gathered up Father Albrecht's bones and moved with their families and

the Brothers and Sisters out to Jordan, Oregon. Their leader was Anton Bender, and, since he was more or less the superior of the group, this colony in Oregon was known as the Bendrites. Mr. Bender must have been rather tyrannical, for the Bishop of Oregon was soon able to get the Brothers and Sisters to abandon the cause, and eventually the others were all reconciled to the Church. Thus the episode closed with a happy ending. If there ever had been hard feelings between the families in Minnesota and those who remained in St. Joe, they must soon have been forgotten, for the folks in Minnesota on several occasions returned to visit their relatives and neighbors in St. Joe. Recently the Precious Blood Fathers have again been given charge of this parish at Rush Lake. It never grew very much and today still numbers only about 30 families, all farmers.

Not only did the Albrecht schism result in the creation of another daughter parish of St. Joe, it also led to the foundation of a new religious order. The Sisters who accompanied the migration to Oregon were not left stranded, but one by one, they were re-located. At least one of them returned to the Precious Blood convents in Ohio. Several others, however, became charter members of a new religious order established in 1886 by Archbishop Gross in Oregon. At first they were called the Sisters of the Precious Blood, but six years later, when the Sisters Adorers of the Precious Blood established a convent in Portland, Oregon, they changed their title and are now called the Sisters of St. Mary of Oregon. Among the first dozen Sisters we find the following who were born in St. Joe: Sister M. Josephine and Sister M. Rose, daughters of Victor and Mathilda Eifert (they had five daughters who became nuns); Sister M. Cecilia, daughter of Bruno and Mary Boedigheimer; and Sister M. Aloysius, daughter of Anton and Matilda Bender. Another, Sister M. Barbara, daughter of Carl and Mary Folz, joined the Benedictines in Oregon. This may not be a complete list, but it does give evidence that not all that begins bad ends bad. The Sisters of St. Mary of Oregon, whose motherhouse is in Beaverton, Oregon, now have around 225 members, most of them as-

signed to parochial schools. Thus there is no question of these people in the schism having lost their faith; it was a question of mis-direction and plain ignorance.

VIII. ST. JOE OR VICTORIA

People ask, why did they call this place Victoria? The name is now hardly ever used. The fact is, the people never wanted it to be called anything except St. Joe. However, when in 1882 they received permission to have a postoffice, they were told to choose a different name because there was another St. Joseph, Ohio. Then, for some unknown reason, it was decided to name the postoffice after the teacher's new-born child, Victoria Lennartz, and Victoria it was called. The postoffice was established in Tebben's Store, just north of the railroad on the west side of the street, on April 12, 1882, with Henry Tebben as its first postmaster. After the store burnt down in 1888, the postoffice was removed to Schenking's shoe repair farther north, where Theodore Schenking remained postmaster until his death in May, 1932. After this the postoffice was discontinued.

Today there is only a general store, a saw mill and a few private homes in St. Joe. But years ago it had hopes of becoming a town. We recall that in 1841 the ownership of the 80 acres on which the log church was built passed from Anton Doll to Bishop Purcell. We do not know of any improvements made on this tract of land besides the log church and rectory until 1861, when the Bishop laid out a town on the site. This occurred the same year that the new brick church was built. It is interesting to note that on two occasions this 80 acre tract of land almost came into the possession of the Society of the Precious Blood. First, in 1844, when Bishop Purcell considered giving it to the Society to establish their first convent, and secondly, in 1858, when the Society was looking for a place to build the future St. Charles Seminary. This 80 acre tract of land was in the form of a rectangle, extending from present-day State Highway 119

northward to the next road. Main Street, as it was first called, divided it into two almost equal parts, east and west. Highway 119 was no road at the time, but another road farther north crossed Main Street and was called Cross Street. This road, a mere mud road, extended east to Himmelgarten Convent and was used by the Precious Blood Fathers to come by horseback or spring wagon to St. Joe. The town was divided into lots and turned over by the Bishop to Father Joseph Dwenger, C.P.P.S., to sell, and the proceeds were to be used to help pay for the new brick church.

For several years there was no business establishment in St. Joe, but in 1880 Henry Tebben moved from St. Rose to St. Joe and converted a log house by the railroad into the first general store. The Lake Erie and Western Railroad had just been built through St. Joe about a year before. South of the store and across the tracks was a boot and shoemaker shop operated by Ignatz Siegrist. After the Tebben's store burnt down, both places were abandoned for newer sites closer to the church. John Stachler began the present general store in 1888, and Theodore Schenking moved his shoe repair shop to the house where Ed Kemper now lives. The general store served many essential needs of the parishioners in a time when travel was difficult, groceries and clothing in particular. Small farm products as eggs and chickens were exchanged for a time, and a little later huckster service was added.

At the corner, north of the present store, stood a blacksmith shop. It was begun by Henry Steinke and was for many years operated by Frank Vonderhaar. John Stachler, who appeared to be interested in many activities, started a wagon-making shop in 1897. This shop was south of his store and for a time employed four men. South of the cemetery George Hencil had a barbershop, and it seems that years before a certain Joseph Lehman had a saloon there for a while.

Sawmills are bound to make their appearance in a forest-surrounded area like St. Joe. There is a tradition that

years ago the Weises operated a small sawmill just west of St. Joe. Later, in 1886, John Steinbrunner and Uli Boehmer began a mill about where Leo Noggler now lives, and in 1906 Clem Steinbrunner began a mill at the present location.

There was talk for a while of having a railroad depot or shelter in St. Joe. Many were the complaints of having to wait out in the rain before boarding one of the six trains which could be flagged down each day, but the depot as well as other desirable things like street lights never materialized.

Before the day of the automobile, then, the town of St. Joe was an important center of community interests, news and activity. The **Stadtvaeter**, it seems, regularly assembled for their beer, and their discussions ranged everywhere, as the **Mercer County Bote** weekly reported, from hog cholera to witchcraft, from parish events to neighborhood gossip, from hard times to the new inventions like electricity and the automobile. St. Joe was typically American in that politics, national and international, were heatedly discussed. Local politicians were sometimes invited to give speeches. But we could hardly say that politics were debated, because St. Joe presented as solid a Democratic and anti-prohibitionist front as might anywhere be found.

IX. MATERIAL IMPROVEMENTS

The religious vitality of a parish manifests itself in many ways, but it receives the acid test when financial contributions are asked for. Anyone who reads the story of St. Joe's church expenditures and compares them with the small number and ordinary circumstances of the parishioners cannot help but be favorably impressed. Many generous benefactions have been made for such things as church windows, altars, statues, etc., where a more worldly-minded people might have found reasons to spend the money on themselves. There were, however, some of the usual lapses in pew rent

payment and pledge fulfillment, especially during difficult years, but in general the whole picture is a very creditable one.

A word of praise might be said here about the ground-work laid by the early priests toward forming a correct conscience in the people regarding financial contributions to the church. The pioneers came from Europe where the support of the church was left largely to the state. People were not used to making very sizable contributions. In America they had to be re-educated to understand that now they had the obligation, a serious obligation in conscience, to do their part toward the support of the church. It was often a hard and thankless task to continually remind unwilling parishioners to make their payments. Priests sometimes had to be removed simply because of "money squabbles," yet because they made themselves appear odious in their insistent demanding that church dues were just as obligatory as debts owed to the grocer and the banker, was the parish of St. Joseph's able to move forward both materially and spiritually:

The first big project began in 1861, when St. Joe decided that the log church was no longer good enough, that the parish was now wealthy and stable enough to afford a more pretentious house of worship built out of brick. This project cost \$6,000 and it was dedicated by Archbishop Purcell on August 22, 1862. Hired labor was kept at a minimum. The large depression in the school yard, they say, is still evidence of where the clay was gathered to make the bricks. Every able-bodied man available had to lend a hand. It was a great sacrifice for the relatively few families, now that St. Peter had broken off, to build an edifice like that. Part of the burden, of course, was removed by outside benefactions and from the sale of the 80 acres which up to this time was held by the Archbishop.

It is unfortunate that the financial books before 1879 were either lost or destroyed. It is more than a rumor that there were some financial difficulties which may quite pos-



St. Joseph's Church as it appeared 50 years ago.

sibly have been inherited from the expense of building the church. The schism of 1866 hardly helped to ease matters. Anyway, after 1879 the financial records are more complete and soon several substantial purchases were made to adorn

the new church with proper furnishings: Here is a summary of the more costly items:

1882: a new stable	\$ 94.62
a new chandelier	112.90
church painted	365.08
1884: a new monstrance	150.00
a new confessional	125.00
1885: 70 maple trees and 40 pine trees planted around church and cemetery	
1886: new stained glass windows	430.00
new gothic side altars	459.00
new station pictures	95.00
1889: a new pipe organ	1,250.00

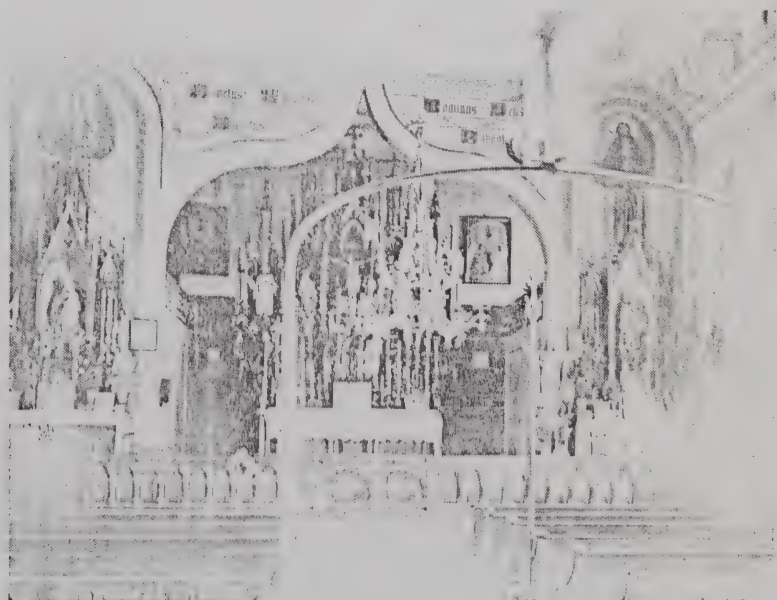
After 1890, more extensive projects were undertaken. A



St. Joseph's rectory about 50 years ago.
The frame building to the left was the old teacher's house.

new pulpit was purchased in 1894 for \$325.00. Incidentally, a church fair held that spring netted \$830.00. In 1902 a new tower and entrance was built by DeCurtins Bros. for approximately \$2,250.00, and in the same year two new bells were installed for \$311.00.

In 1905 the Archbishop requested that all the parishes under the care of the Precious Blood Fathers have resident pastors. Up to this time St. Joe's pastor still resided at the mission house in Fort Recovery. Therefore, an extensive building program of rectories was begun throughout southern Mercer County, spacious buildings usually constructed of brick. It appears that the Archbishop's request was quite urgent, for Father Theodosius Brackman, C.P.P.S., who was just made pastor then, resided at the home of Joseph Doll, a parishioner, until the rectory was completed. Mr. Losekamp of St. Henry contracted in 1906 to build it for \$2,995.00.



The interior of St. Joseph's 50 years ago.



The interior of St. Joseph's today.

Father Ludger Huber became pastor in 1911 and launched the biggest improvement program in the parish history. Father Ludger was a quiet person and not particularly noted for the gift of oratory, yet he was quite talented in pushing a building program. During his first year he installed a steam heating system in both the church and the rectory. Before that time wood was used to heat the two pot-bellied stoves which stood in the nave of the church, a larger one in the rear and a smaller, temporary one towards the front. School children were detailed under the teacher's direction to keep the wood pile well stocked by the stove. An old photograph shows how the stove pipe led from the small stove in front to the rear. In 1913 Father Ludger erected a stone crucifixion group in the cemetery and built an iron fence around the cemetery.

World War One put a temporary halt to further changes, but in 1919, assured by \$16,000 in pledges, Father Ludger proceeded to completely renovate the church. The sacristy and sanctuary were enlarged and remodeled, a new-asbestone

floor was laid, a basement was added, and the whole interior was done over. The contract went to Mr. John Losekamp for \$12,000. The building and roofing was finished by 1920. Early in 1920 the pews were refashioned and arranged to form four instead of two rows. J. Mosher of Cleveland was contracted to decorate the interior for \$5,000. The beautiful circular painting of St. Joseph in the ceiling was done by Father Paulinus Trost, C.P.P.S. At the same time new stained-glass windows were installed, each depicting some scene from the life of St. Joseph. These almost life-size pictures are among the finest in the area.

The pastorate of Father Mathias Schmit, 1931 to 1943, was a period of retrenchment. With the Great Depression just on and with a \$1,500 debt hovering over the parish, complicated by some financial misunderstanding left over from previous years, strict economy had to be practiced in every way for the parish to remain solvent. For a time, Sunday collections almost reached the vanishing point, and Father Schmit recalls with particular vividness that his first Easter Collection netted a grand total of \$7.00. One laborious way of remaining solvent was to put more effort into the annual Church Social and Chicken Supper. This had been begun already by Father Huber in 1926, and now it was continued each year until 1941. The Church Socials consisted of several tents for refreshments and games of chance, music and a chicken supper prepared and served by the ladies of the parish in the C. K. of A. Hall. The revival of better times and the lessening of interest in the annual social led to its being dropped.

With Father Aman's arrival in 1944 and with World War Two almost over, the parish was able to begin some necessary repairs and improvements. In 1948 the Heifner Home Insulation Company of Lima, Ohio, insulated the Church ceiling with rock wool for \$800.00. In 1950 the same firm re-roofed the Church with asbestos shingles for \$1,860.00. Further repairs were interrupted by Father Aman's sudden death on February 7, 1956. Father Aman will be long remembered

for his great industry. To a certain extent he recalled the days of Father Huber by his love for manual labor, fixing things himself, hauling in fuel for the furnaces and also carrying out some profitable project on the side — Father Huber with chickens, Father Aman with a garden. Father Aman's organic gardening soon proved its merits in bonanza strawberry crops.

Father Charles Herber in 1956 continued to make repairs and alterations. Alfred Romer of Fort Recovery rewired the rectory for \$644.00 and the Kirgan Stove Company installed two oil burning furnaces, one in the Church and the other in the rectory for \$3,354.00. The next two years saw some changes in the rectory with an automatic washer, dryer, range and deep freeze installed in 1957 for \$1,200.00, and the rooms painted, the floors re-rugged, the furniture upholstered, etc., in 1958 for \$1,500.00. In 1960 the Church's interior was re-painted and re-lighted. The Niekamp Brothers of Coldwater were the general contractors, Bert Moriconi of Covington, Ky., did the statuary, and Heckler Hardware of Celina did the re-lighting, for a total of \$7,255.00. The painting followed the modern trend of simplified lines, and the new in-set lights make the interior brighter than ever.

While making all these financial outlays to improve the parish plant at home, St. Joe was called upon twice to make rather handsome contributions to outside requests. From 1953 to 1956 it paid its assessment of \$1,500.00 toward the Cathedral Fund. And currently, in 1961, it is chipping in each month toward fulfilling a pledge of \$2,360.00 towards the C.P.P.S. fund drive.

One major change which finally ended a hollowed tradition of many years standing was the dropping of the practice of annual pew rent auctions. The pew rent auction was at one time a widespread practice, but it was felt that the annual competitive spirit aroused by this device might be safely shelved in favor of the more modern method of asking for a set rate per pew begun in 1959.

X. PARISH ACTIVITIES, AND TRADITIONS

Before World War One, St. Joe, like many of her neighboring parishes, was still solidly German and had no intention of being otherwise. Today's generation tends to criticize such an attitude somewhat harshly, but in those days, with communication still limited, the attitude prevailed that the United States did not strictly have a nationality of its own, but was a place where European nationalities could be transplanted and redeveloped. Furthermore, they argued that the German language served well to protect the people's religion from the influence of the English-speaking, Protestant neighbors. And so, although English was taught in schools, German was the language of church and home. Sermons were in German, long sermons which lasted at least a half-hour. They frequently dealt with the evils of the time, drinking, dancing, and worldliness in general. They tended to be quite severe. Some of the early pastors were not merely men of words, but also of action. One indignant priest literally drove a couple of ladies out of church for wearing unbecoming fineries. Another walked over a mile to put a stop to a barn dance, and in his sermon on the following Sunday compared the fiddler's bow to the devil's tail. Another pitched a young man bodily out on the street after he couldn't decide whether he wanted to attend Rosary inside or outside the Church. Some of them were both eloquent preachers as well as prominent men in the Society of the Precious Blood, like August Seifert, later first president of St. Joseph's College in Rensselaer, and Seraphim Kunkler. 1907 was an especially memorable year when the famed but severe Godfrey Schlachter, C.P.P.S., conducted a mission in St. Joe.

Outdoor religious processions are an obvious outward expression of religious piety in a parish. In St. Joe there were many processions, processions in honor of the Blessed Sacrament, the Blessed Virgin Mary, and the Precious Blood. In the early days there was even a procession of the Blessed Sacrament from St. Joe to Himmelgarten, a distance of over

three miles. It is said that Father Albrecht held up the monstrance unwaveringly the entire way, a physical feat greatly admired by his people. Flowers gathered from the surrounding woods were strewn all along the way.

The devotion closest to the hearts of the people was that expressed towards the Poor Souls. This was shown by the good attendance at the processions out to the cemetery on Sunday afternoons in November and at funerals. A funeral was a parish event and people left their work behind to attend the funeral Mass. Among close relatives both the men and the women wore mourning clothes at the funeral and for weeks thereafter. Men wore black ties and a kind of black veil folded around their hat bands. The burial ceremony was almost too impressive at the close when the casket was lowered by degrees as the priest symbolically threw three shovelfuls of ground over the coffin and the choir dolefully sang *Im Grabe ist Ruh*.

Especially memorable were the processions held for special occasions, such as a First Mass or the visitation by the Bishop. There were no back door entries by which the Bishop could enter unnoticed. The Bishop usually had a well published itinerary and he was conducted from one church to another in formal procession. He rode in a specially prepared carriage, was vested in cope and mitre, preceded by a guard of honor on horseback, and then greeted at the church by clergy and acolytes, school children, the band, flowers and perhaps even a gun salute. After this there might be a welcome speech, and then all entered the church for Benediction and the inevitable singing of *Grosser Gott*. The following account from the *Mercer County Bote*, August 9, 1900, records the surprise reception St. Joe gave to its pastor, Father Seraphim Kunkler, after his return from a trip to Europe:

On Saturday evening members of the parish went to Fort Recovery to bring him from the mission house. The procession consisted of six bicycles, the St. Joe band, twenty-five riders on horseback with the horses beautifully decorated for the occasion, and finally

three carriages with Fathers Seraphim Kunkler, B. Dickman, Max Walz, N. Miller, Hanlen, Arnold and a student from Collegeville. When they arrived in St. Joe, the entire parish and many visitors were there to greet their pastor. First, they had a superb supper at the home of Mrs. C. Weis. Then the procession continued to the schoolhouse. After the band played a number, a very impressive welcome address was given by Miss Ann Reinhard. Then Father Kunkler said a few words about his trip. Then free ice cream, lemonade and cigars were served for all in the schoolhouse. (Mrs. Ann Huerkamp recalls that she worked all day to help prepare about fifty gallons of homemade ice cream.) The committee had taken care of everything so that there would be an entertaining program for the evening. First, the St. Joe choir sang "All Hail to the Queen of Night." Then Zita King gave a short speech, followed by another piece by the band. Then Alfred Reinhard recited, "Two and Twenty Years a Priest." Other speeches and songs followed.

The St. Joe band is mentioned with almost every important event. It was a brass band with anywhere from eight to twelve members. Its origins went back at least to 1880



St. Joe Public School



C. K. of A. Hall

and lasted until about the First World War. It, together with the choir and the dramatic club, reflected the talent and interest that a number of families had for good, home-made entertainment. In the early days the band even performed in church in the choir loft, but this practice was soon outlawed and the band restricted itself to performing outside the church.

Another tradition are the bells. Years ago, church bells were a normal means of carrying news, and some of this continued in St. Joe. Upon the death of a parishioner a bell was tolled which both announced his death and counted out his age. All would stop to listen and to discuss who it might be. There is still the unique custom of tolling a bell during the Elevation at Mass. This custom was begun formerly to alert people who could not attend Mass to stop to kneel and adore at this sacred moment. Sundays are still solemnly "rung in" by ringing all the bells after the evening Angelus on Saturdays. In the past a fourth bell, a small dissonant bell, was sometimes added for tradition sake. This is the original bell which was in the old log church which used to call the pioneers, the Dolls, Weises and Fallerts to worship.

Piety is fostered by several traditional parish organizations: St. Joseph's Men Society, established in 1870; Christian Mothers Society, established in 1909; St. Rosa Sodality for the



The Victoria Dramatic Club's cast in "The Heroic Dutchman of 1776," presented December 30, 1900. Left to Right: Anna Reinhard, Ben Heckman (Oakland schoolteacher), John Steinbrunner (St. Joe schoolteacher, manager), Charles Reinhard, Joe Brackman, Bernardine Doll, Cleo Weis, John Lamm, Lizzie Weis (Home School teacher), Ambrose Doll. Lying on the floor: Leo Stein, Daniel Weis.



St. Joe School children, about 1910. Top row: Clem Sanderell, Frank Westgerdes, Ben Fullenkamp, Gertrude Hoening, Theresa King, Lena Sanderell, Rose Harlett, Teacher Joseph Hohman. Second Row: Eulalia Brackman, Odelia Stein, Nora King, Katie Kahlig, Maggie Bauer, Joe Reinhard, Nora Schenking, Frances Schuh, Mary Weis, Henrietta Hohman. Third Row: Annie Kunkel, Rosie Fullenkamp, Oliva Westgerdes, Alice Hohman, Coletta Reinhard, Stella Steinbrunner, Cyril Steinbrunner, Charles L. Schuh, Charles P. Schuh, Ed Stein, Edmund King. Fourth Row: Charles Lamm, Marie Hohman, Mathilda Lamm, Rosie Schuh, Agnes Stein, Agnes Hohman, Caroline Schuh, Charles Stein, Irma Steinbrunner, Henrietta Steinbrunner, Odelia Brackman, Margaret Schuh, Rudolph Harlett, Helen Brackman. Fifth Row: Roman Westgerdes, Hugo Stein, Mike Kunkel, Roman Eifert, Ray Harlett, Leo Schenking, Aloys Kunkel, Urban Wendel, Joe Eifert, Tony Fullenkamp, Aloys Reinhard, Leo Eifert.

unmarried ladies and the St. Aloysius Sodality for the unmarried men, both of which were aggregated to the Roman Prima Primaria Sodality of the Blessed Virgin Mary in 1907. These groups have for their objective the personal sanctification and mutual edification of their members through the observance of monthly group Communion, devotion to their respective patrons and the care of certain temporalities in the parish. The Holy Name Society was canonically established in 1914 and "revived" in 1951 as the parish unit of the Archdiocesan Council of Catholic Men. The Altar-Rosary Society for women and girls, although not canonically established, has been functioning very actively since 1951 as the parish unit of the Archdiocesan Council of Catholic Women. The Association of the Holy Childhood in which the grade and pre-grade school children are enrolled is the parish unit of the Pope's Mission Society for Catholic Children. Its purpose is the special devotion to the Child Jesus and sacrifice for the conversion of pagan children.

Intimately connected with the parish was the school. The first school was a log school which stood at Harlett's corner. We know nothing of its operation except that John Stein (father of Jacob and Philip Stein) taught there three months each winter. Later, possibly beginning in 1863, there was a frame school close to the church where Joseph Weis taught for a while. In the 1870's the first room of the brick school was built, and one of the first teachers here was Joseph Reichert. In 1884 the second room was added to accommodate a larger number of pupils. Reports from 1885 to 1900 indicate that St. Joe had an average of 60 to 70 pupils. This was probably the highest attendance attained at the school. The second room was closed again in the 1890's and not re-opened until 1937, when there was concern to maintain the school in operation in the face of the State's efforts at consolidation. In 1959, however, the St. Joe school was closed and consolidated with St. Peter, Sharpsburg and Mary Help of Christians, Fort Recovery, into the newly-formed Southwest District. It was agreed that the children of St. Joe attend St. Peter's school after attending Mass in St. Joseph's.

Church. A half hour is set aside for daily religious instruction in St. Peter's school.

Although the St. Joe school was always technically a public school, in effect it was as closely tied into parish activities as any parochial school. The people of the parish made up the school district. Teachers had to qualify on two special counts: First, they had to be good Catholics. Their lives were public property, and any moral or religious failing, even if minor and not altogether proven, might be sufficient reason to give him the walking papers. Secondly, they had to be musicians. St. Joe could rightfully boast of having one of the finest **Maennerchor** in the county. They sang for all Sunday High Masses and, until some time during Father Huber's pastorate, chanted Vespers after catechism period in the afternoon. On festivals, particularly Forty Hours and on the feasts of St. Joseph and the Precious Blood, they prepared a special four-part Mass. The teacher was both the director and the organist. In the vocation of teacher-organist, St. Joe gave more than it received. Before 1891 at least a dozen youths from the parish attended St. Francis College near Milwaukee where they were privileged to study in the Singenberger Pio Nono school of music, the foremost school of church music in the U. S. at that time. Among them were George and Michael Kunkel, Aloys and Sylvester Lifert, Frank and Henry Brackman, John Steinbrunner, Clem Stein, Frank Harlett, and Andrew Boerger's four sons, John, Frank, Charles and William. For a parish possessing so much talent, the dedication of the new pipe organ in February 1889 was a gala occasion. The church was filled with visitors and Father August Seifert, assisted by Fathers Jacob Marte, Bernard Russ and Peter Kuhnmuensch, solemnly dedicated the organ. Father Seifert then delivered the festpredigt: **Ueber den Gebrauch der Orgel in der Kirche**. Vespers was sung by the combined choirs of St. Joe and Coldwater under the direction of Teacher Rauh. Professor Rivinac of Philothea closed the event with a display of his talent at the organ.

The work of the teacher did not end here. He had many other tasks to perform, caring for the grounds, ringing the

ORIGINAL ARTICLES

THE EFFECT OF VITAMIN C ON THE ABSORPTION OF IRON IN THE HUMAN GASTROINTESTINAL TRACT

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Received for publication, June 10, 1954; accepted for publication, July 10, 1954.

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0003-6819/55/0000-0000\$01.00/0

ABSTRACT: The effect of vitamin C on the absorption of iron in the human gastrointestinal tract was studied in 10 healthy subjects.

Results: The absorption of iron was significantly increased in the presence of vitamin C.

Conclusion: Vitamin C increases the absorption of iron in the human gastrointestinal tract.

INTRODUCTION: Iron deficiency is a common cause of anemia in the United States.

The absorption of iron is a complex process involving several factors.

One of the most important factors is the presence of vitamin C.

This paper reports on a study of the effect of vitamin C on the absorption of iron.

The study was conducted in 10 healthy subjects.

The results of the study are presented in the following table.

The table shows that the absorption of iron was significantly increased in the presence of vitamin C.



St. Joe School children, 1920. Top Row: Margaret Hemmelgarn, Emma Grube, Alvira Lamm, Odelia Steinbrunner, Clara Harlett, Victor Eifert, Louis Kemper, Teacher Aloys Eifert, Leo Schuh, Florenz Brackman, Arnold Eifert, Ernest Kunkel, Victor Wendel, William Meinerding. Second Row: Anna Grube, Elizabeth Lamm, Marcella Eifert, Agnes Harlett, Mary Kemper, Agnes Eifert, Marie Brackman, Marie Kunkel, Ferdinand Steinbrunner, Aloys Schuh, Bernard Stein, Seraphim Wendel, Eugene Eifert. Third Row: Viola Wendel, Mary Meinerding, Armella Westgerdes, Agnes Grube, Catherine Grube, Mary Reinhard, Ivo Westgerdes, Ernest Hemmelgarn, Clarence Steinbrunner, Henry Schuh. Bottom Row: Alvina Schoch, Catherine Remaklus, Lauretta Remaklus, Marie Eifert, Armella Schuh, Mary Hemmelgarn, Coletta Remaklus, Herman Lamm, Otto Fullenkamp, Leonard Hemmelgarn, John Kemper, Carl Reinhard, Albert Schoch, William Sanderell.



St. Joe School children, 1930. Top Row: Emma Lamm, Lauretta Westgerdes, Anna Clara King, Emma Sanderell, Alvira Langenkamp, Juliana Westgerdes, Lucille Huelsman, Ralph Steinbrunner, Ferd Eifert, Cletus Huelsman, Zeno Brackman, Tom Schoch, Tom Hart, Arthur Steinbrunner. Middle Row: Linus Huelskamp, Dominic Gerlach, Kenneth Langenkamp, Albert Steinbrunner, Robert Lamm, Leon Schoch, Alfred Westgerdes, Teacher Ben Huelsman, Herbert Brackman, Sylvester Reinhard, Norbert Westgerdes, Clarence Westgerdes, Ernest Huelskamp, Alfred Huelskamp, Herbert Stein. Bottom Row: Wilbert Westgerdes, Oscar Langenkamp, Lester Huelskamp, Irene Westgerdes, Clara Steinbrunner, Monica Sanderell, Hilda Westgerdes, Martha Schoch, Anna Clara Reinhard, Rosemary Steinbrunner, Mary Fullenkamp, Catherine Fullenkamp.

bells and directing the parish plays. It is because of their dedicated work that they deserve to be listed by name in a parish history. We do not know the dates of the earlier teachers exactly or even perhaps all their names, but the following is the best we can do.

John Stein before 1860. Log school
 Joseph Weis Frame school. 1860's.
 Joseph Reichert 1870's. Brick school

(first room)

Henry Lennartz 1882-1887
 Constantine Rauh 1887-1890's
 John Steinbrunner around 1900
 John Seitz till 1905
 Henry Brockman 1905-1908
 Joseph Hohman 1908-1916
 Aloys Eifert 1916-1923
 Ben Huelsman 1923-1931
 Ray Spornhauer 1931-1933
 Leo Hemmelgarn 1933-1943
 Clarice Roessner 1943-1951
 Felix Braun 1951-1954
 Audrey Louys 1954-1956
 Eleonora Mader 1956-1959

(second room)

John Kuhn 1884-1886
 Lizzie Weis 1886-1890's
 Mary Alice (O'Dell) Anthony 1937-1945
 Marian Dibley 1945-1946
 Dorothy Fortman 1946-1948
 Dorothy Schoenlein 1948-1949
 Esther Pax 1949-1951
 Rose Ann Ungarlin 1951-1953
 Audrey Louys 1953-1954
 Inez Wolf 1954-1959

An organization closely connected with the parish is the Catholic Knights of America. The local branch (branch 1118) was established November 11, 1921, with 20 charter members. Father Huber encouraged the project. By 1925 the hall was completed at a cost of \$3,600.00. The arrangement in the hall showed that one of its prime purposes was to serve as a theatre. For many years members of St. Joe parish had been producing plays, perhaps one or two each winter. The first ones were staged in the school. As the plays became more popular they were sometimes staged under a tent, either next to the school or at Clem Steinbrunner's barn. The C. K. of A. Hall then offered ample quarters for these plays, and it was largely through these plays, supplemented by spring socials, that the debt on the hall was paid.

Interest in a dramatic club in St. Joe seems to go back to the late 1890's when partly through the St. Aloysius Sodality and partly through the encouragement given it by Father Kunkler and perhaps mostly through eager actors like John Lamm, the "Victoria Dramatic Club" was established. On December 30, 1900, they put on their first show, "The Heroic Dutchman of 1776," and in February of that same winter put on their second show, "From Sumter to Appomattox." Both were comedies. The first play realized a net profit of \$55.00, which was turned over to the Church, and additional showings were made at the Opera House in Fort Recovery and other places. John Lamm and Frank Grube are remembered in particular for their thespian talents.

The C. K. of A. Hall's second big service was for the annual chicken suppers that were begun by Father Huber in 1926 to help pay the church debts remaining from the 1919-20 building program. There had been individual church picnics held at various times since 1880, but the annual chicken-supper-socials held in early September continued for fifteen consecutive years. The third service of the hall is frequently in evidence today, namely, to house various social gatherings as family reunions, First Mass and wedding re

ceptions, and similar events. The hall has recently been remodelled, the stage has been removed and lavatories added. The membership of the local C. K. of A. branch is now up to 300 members.

A special index to the religious life in a parish is found in the number of religious vocations. We have already indicated how many young men in the parish dedicated their lives to be teacher-organists. We can count, in addition, twenty-two names of young women who joined some religious order, usually the Sisters of the Precious Blood. St. Joe also contributed at least six men to the priesthood. The first First Mass celebration at St. Joe occurred in 1884 when Father Meinrad Lennartz, C.P.P.S., was ordained. We do not include him among the six because he is actually from St. Peter's. Likewise, we do not list Father Louis Pottkoetter, C.P.P.S., who attended St. Joe school, nor Father Ed Vonderhaar, C.P.P.S., who was born in St. Joe, because they did not celebrate their First Mass here.

Priests:

Father Joseph Steinbrunner (Cincinnati Archdiocese), ordained September 16, 1910, died May 15, 1954.

Father Ivo Weis, C.P.P.S., ordained May 31, 1913, died October 7, 1959.

Father Werner Hemmelgarn, C.P.P.S., ordained September 8, 1940.

Father Dominic Gerlach, C.P.P.S., ordained May 18, 1950.

Father Leo Fullenkamp, C.P.P.S., ordained June 2, 1956.

Father Leslie Schmidt, Glenmary Home Missioners, ordained May 28, 1961.

Seminarians:

(Society of the Missions, or Vincentians)

Henry LeFevre, S.M. and Joseph LeFevre, S.M.



Fr. Joseph Steinbrunner,
ordained 1910.



Fr. Ivo Weis, C.P.P.S.,
ordained 1913. The
three girls are Oliva,
Armella and Marie



King, sisters of Carl King.
Fr. Werner Hemmelgarn,
C.P.P.S. ordained 1940.

Parish Vocations



Fr. Dominic Gerlach,
C.P.P.S.
ordained 1950.



Fr. Leo Fullenkamp,
C.P.P.S.
ordained 1956.



Fr. Leslie Schmidt,
Glenmary Home
Missioners,
ordained 1961.

Sisters:

Society of the Precious Blood (C.P.P.S.)

	Entered	Died
Veneranda Härter	Dec. 9, 1852	Nov. 21, 1857
Beata Schoch	Mar. 28, 1853	Jan. 4, 1903
Daria Bettingheim	Apr. 15, 1864	Feb. 17, 1890
Cordula Weis	Nov. 26, 1864	Dec. 12, 1906
Alodia Doll	Apr. 7, 1874	Jul. 31, 1893
Asselina Schuh	Feb. 2, 1882	Feb. 10, 1934
Decima Weis	Sep. 8, 1884	Sep. 13, 1945
Rosina Schuh	Mar. 9, 1885	May 21, 1906
Melania Eifert	Sep. 8, 1887	Nov. 10, 1941
Kiliana Kunkel	Nov. 26, 1887	Apr. 8, 1934
Desideria Schuh	Apr. 12, 1888	Jan. 28, 1936
Meletina Eckstein	Aug. 18, 1891	Feb. 22, 1946
Liliosa Hemmelgarn	Sep. 7, 1935	
Fortunata Fullenkamp	Aug. 14, 1942	
LaVerne Gerlach	Jan. 8, 1947	
Mechtildis Fullenkamp	Jan. 31, 1948	

Franciscan Sisters of the Poor (S.F.P.)

	Entered	Died
Cosma Reinhard	Oct. 15, 1876	Jan. , 1945
Tharsilla Reinhard	Feb. 22, 1908	Jul. 8, 1960
Sylvia Reinhard	Aug. 25, 1952	

Dominican Sisters (O.P.)

Albert Remaklus	1932
Alberta Remaklus	1932

School Sisters of Notre Dame (S.S.N.D.)

Cyprian Kemper	Jul. 6, 1936
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Last, but not least, there are the women who have served the parish for over a half century as priests' house-keepers. They deserve to be ranked in a kind of religious



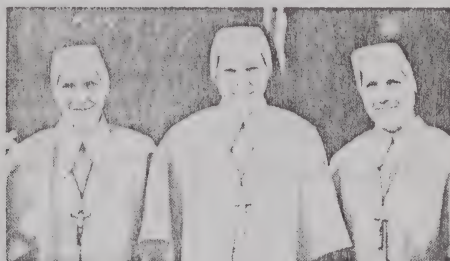
Sr. Melania Eifert,
C.P.P.S.
entered 1887,
died 1941.



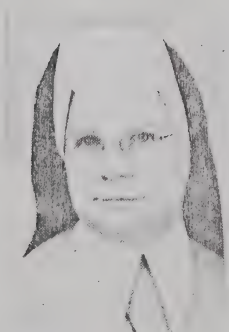
Sr. Tharsilla Reinhard,
S.F.P., entered 1908,
died 1960.



Srs. Albert and Alberta
Remaklus, O.P., entered
1932.



Srs. Fortunata Fullenkamp, LaVerne
Gerlach, and Mechtildis Fullenkamp,
C.P.P.S., entered 1942, 1947 and 1948.



Sr. Liliosa Hemmelgarn,
C.P.P.S., entered 1935.



Sr. Cyprian Kemper,
S.S.N.D.,
entered 1936.



Sr. Sylvia Reinhard,
S.F.P., entered 1952.

order all of its own. They have made most of the sacrifices which women in convents make except they are without the rule, habit and the respect which the latter enjoy. They have performed many tasks and made many sacrifices which have been neither recorded nor rewarded.

Anna Brackman (Mrs. Henry Langenkamp)	1906-1911
Mary Wolf	1911-1931
Florence Kestler	1931-1943
Minnie Ashman	1944-

TABLE I

PRIESTS WHO ATTENDED ST. JOSEPH

Year	
1839-1844	Henry Herzog*
1841-1846	Louis Navarron* (at first alternately with Father Herzog)
1846-1847	John Van den Broeck, John Wittmer, Mathias Kreusch
1848-	Friedrich Broenner*
1849-1851	Henry Herzog*
1851-1854	Joseph Albrecht (Sebastian Ganther, Stephan Falk, John Van den Broeck, Aloys Schelbert)*
1854-1856	Stephan Falk
1856	Maximilian Homburger, Amedeus Dambach
1857-	Engelbert Ruf
1857-1859	Anthony Capeder
1859-1860	Engelbert Ruf
1860-1866	Joseph Albrecht (Sebastian Ganther, Rochus Schuely)*
1866-1876	Aloys Schelbert
1876-1877	Xavier Griessmeier
1877-1878	Engelbert Ruf
1878-1880	Ferdinand Walser
1880-1881	Alois Malin

*Diocesan priests

** Priests who served only occasionally



Fr. Louis Hefele,
C.P.P.S., 1893-1899.



Fr. Alois Malin,
C.P.P.S., 1903-1905.



Fr. Seraphim Kunkler,
C.P.P.S., 1899-1903.



Fr. Theodosius Brackman,
C.P.P.S., 1905-1911.



Fr. Ludger Huber,
C.P.P.S., 1911-1931.



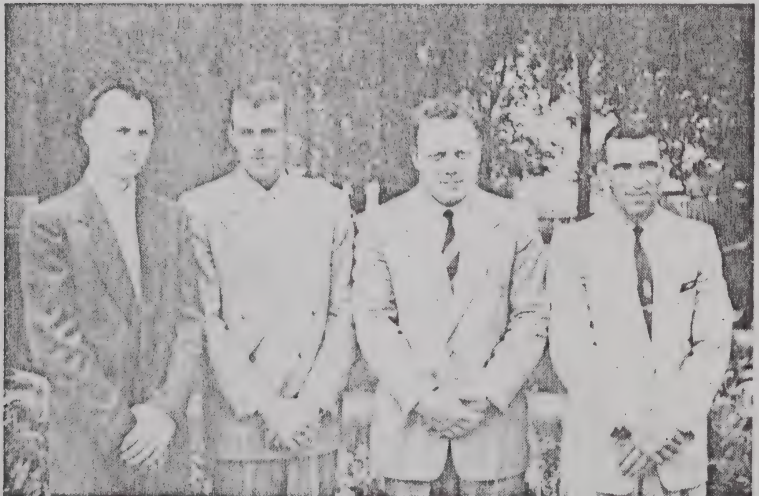
Fr. Mathias Schmit,
C.P.P.S., 1931-1943.



Fr. George Aman,
C.P.P.S., 1944-1956.

Pastors of St. Joseph

1881-1883	Augustine Seifert
1883	Benedict Boebner
1883-1887	Otto Missler
1887-1888	Peter Schirack
1888	Martin Dentinger
1888-1893	Jacob Marte
1893	J. S. Boehmer
1893-1899	Louis Hefe
1899-1903	Seraphim Kunkler
1903-1905	Alois Malin
1905-1911	Theodosius Brackman
1911-1931	Ludger Huber
1931	Aloys Feldhaus (substitute)
1931-1943	Mathias Schmit
1943-1944	Benno Holler, Herman Schweitzer, George Nie- kamp
1944-1956	George Aman
1956-	Charles Herber



Committee of Lay Advisers: Virgil Krieg, Gregory Fullenkamp,
Zeno Brackman, Adrian Kaup.

TABLE II
BAPTISMS, MARRIAGES AND DEATHS (by decades)*

Decade	No. of Baptisms	No. of Marriages	No. of Deaths
1839	8		
1840-49	70	1	
1850-59	151	19	30
1860-69	148	19	39
1870-79	183	28	45
1880-89	168	34	55
1890-99	118	21	45
1900-09	85	12	32
1910-19	89	22	48
1920-29	80	19	32
1930-39	60	21	33
1940-49	62	25	25
1950-59	74	28	21
Total	1296	249	405

* Taken from the parish records of St. Joseph, and in the very early years also from the records kept at St. Augustine, Minster. The baptism records are probably complete, but before the early 1850's the other records are not complete.

TABLE III
SAINT JOSEPH PARISHIONERS AS OF NOVEMBER 1, 1961

Albers, Mrs. Mary. Children: Fred, Urban
 Ashman, Minnie
 Backs, Mr. and Mrs. Aloys. Child: Paul
 Backs, Mr. and Mrs. Maurice. Children: Carol Ann, Kathleen
 Louise, Janet Sue, Daniel Lee
 Bellert, Mr. and Mrs. Joseph
 Bergman, Mr. and Mrs. Melvin. Children: Linda Ann, Margaret
 Joan, Theodore, Carol Jean, Charmaine Marie

St. Joseph's
12th ANNUAL SPRING CHICKEN
SUPPER
SUNDAY, SEPTEMBER 4, 1938

--AT--

ST. JOSEPH'S CHURCH, MERCER CO.

On State Route 119, 2 Miles East of Fort Recovery
and 5 Miles West of St. Henry

All Sorts of
ATTRACTIONS, ENTERTAINMENT, EATS,
DRINKS, Etc.

MUSIC by the **FORT RECOVERY BAND**

Social Starts at 1 P. M. Supper Served From 4 to 8 P. M.

ADULTS 45c CHILDREN Under 12 Years 25c

Come to St. Joe where Spring Chicken is
always served at its Best!

Printed at THE JOURNAL, Fort Recovery, O.

Chicken Supper poster, 1938

Brackman, Mr. and Mrs. Raymond. Child: Cyril

Brackman, Willibald

Brackman, Mr. and Mrs. Zeno. Children: Virginia, Charles, Rosemary, Rita, Mary Catherine, Joseph, Luke, Paul, Eugene, Mark, Albert Charles

Eifert, Mr. and Mrs. Ferdinand. Children: Constance Louise, Daniel Leo, Joyce Ann, Judith Ann, Paul John, Pauline Elizabeth

Fullenkamp, Mr. and Mrs. Herman. Children: Mildred, Robert, Mary Ann, Anthony, Jeanette, Dorothy

Fullenkamp, Mr. and Mrs. Hugo. Children: Ralph, Martin, Loren, Madonna, Roman, Anna Marie, Ruth, Luke, Eileen, Karen, Matthew, Sylvia

Fullenkamp, Mr. and Mrs. Leo. Children: Gregory, Aloys, Edward

Grube, Richard



Grade School Servers, 1961

Front Row: Paul Westgerdes, Joseph Brackman, David Pottkotter, Ernest Rammel, Gary Pottkotter, Gerald Westgerdes. Back Row: Lavern Steinbrunner, Henry Timmerman, Joseph Steinbrunner, Daniel Westgerdes, David Reinhard, Kenneth Lamm, Luke Fullenkamp, Paul Lamm, Larry LeFevre, Daniel Steinbrunner, Thomas Westgerdes, Dennis King.



ST. JOSEPH PARISH CHOIR (taken in the sun)

Front Row: Joseph Bellert, Mrs. Howard May (organist), Aloys Fullenkamp, Vincent Schoenherr, Sylvester Reinhard, Carl Steinbrunner. **Back Row:** Herman Lamm, Lester Huelskamp, Ralph Fullenkamp, Walter Steinbrunner, Jerome Pottkotter.

Harlett, Mr. and Mrs. Edward

Harlett, Raymond, Aanes, and Clara (Koverman)

Huelskamp, Mr. and Mrs. Henry

Huelskamp, Mr. and Mrs. Lester. Child: Kenneth Joseph

Huelskamp, Mr. and Mrs. Linus

Jones, Mrs. Mildred. Child: Ronald

Kaiser, Mr. and Mrs. Richard. Children: Charlene, Susan,

Henry, Arthur, John, Emma Rosella, Phyllis Stella

Kaup, Mr. and Mrs. Adrian. Children: Jean, Joan, Gerald, Thomas

Kemper, Mr. and Mrs. Edward. Children: Richard, Edward

Kemper, Louis

King, Mr. and Mrs. Carl. Children: Ruth, James, Ronald, Dennis

Koester, Mr. and Mrs. John. Children: Joyce, Marvin, Cynthia Mary

Krieg, Mr. and Mrs. Virgil. Children: Betty Kay, Roger Lee,

Sharon Sue, Nancy Marie
Kunkel, Aloys, Ernest and Marie
Lamm, Mr. and Mrs. Herman. Children: Barbara, Kenneth,
Paul, Joan, Thomas, Anna Marie
LeFevre, Mr. and Mrs. Henry. Children: Philip, Henry (in
Seminary), Kathleen, Joseph (in Seminary), Cyril, Larry,
Marguerite
Litmer, Mr. and Mrs. Thomas. Children: Michael, Kathleen,
Edward James
Lochtefeld, Mr. and Mrs. Roger. Children: Teresa, Thomas
Meier, Mrs. Frances. Child: Edwin



First Communion Class 1961: Patricia Hackney, Joann Timmerman, Joan Kaup, Stephen Reinhard, Roger Steinbrunner, Luke Brackman, Mathew Fullenkamp.

- Noggler, Mr. and Mrs. Leo
 Obringer, Celestine, Carl and Olga
 Pottkotter, Mr. and Mrs. Jerome. Children: David Lee, Gary
 John, Nancy Elaine, Diann Ruth, Deborah Ann, Karl Edwin,
 Rebecca Anne, Alan Jerome
 Rammel, Mr. and Mrs. Joseph. Child: Ernest
 Rammel, Frank
 Reinhard, Mrs. Magdalene. Child: Henry
 Reinhard, Mrs. Odelia. Children: Dominic, Robert
 Reinhard, Mr. and Mrs. Sylvester. Children: Larry, Jean Gloria,
 James Raymond, Janice May, David Anton, Mary Ann,
 Stephen Joseph
 Sanderell, Mrs. Ida. Children: Bertha, Thomas
 Schenking, Mr. and Mrs. Leo
 Schmidt, Mr. and Mrs. Louis. Children: Berinett Anthony, Ro-
 selyn Marie, William, Evan Joseph, Margaret Ann, Karen
 Louise, Mary Christine, Arlene Catherine
 Schoch, Mrs. Margaret
 Schoenherr, Mr. and Mrs. Aloys. Children: Alvin, Roman
 Schoenherr, Mr. and Mrs. Vincent. Children: Susan Marie,
 Mary Catherine, Mark Joseph, Gerald Lee, Rebecca Ruth
 Siegrist, Bernardine
 Stein, Mr. and Mrs. Edward
 Stein, Mr. and Mrs. Herbert. Child: Michael Herbert
 Steinbrunner, Mr. and Mrs. Albert. Children: Lavern, Daniel,
 Steven, Kathleen, Robert, David Harold, Beth Teresa
 Steinbrunner, Mr. Aloys
 Steinbrunner, Mr. and Mrs. Carl. Children: Lillian, Roger,
 Edward, Gary Norbert, Laura Jean
 Steinbrunner, Mr. and Mrs. Clarence. Children: Judith Fran-
 ces, Joseph Gregor, Jane Clara, John Henry, Janet Kath-
 leen
 Steinbrunner, Mr. and Mrs. Clement
 Steinbrunner, Mr. and Mrs. Walter. Child: Walter
 Timmerman, Mr. and Mrs. Melvin. Children: Henry Theodore,
 Joann Catherine, Michael Timothy, Margaret Alice, Mary
 Rita, Joseph Leander
 Wendel, Anthony

- Wendel, Mr. and Mrs. Cyril. Children: Bruce Anthony, Betty Ann, Bryan Anthony
- Wendel, Mr. and Mrs. Joseph. Children: Charles, Frederick, Leonard
- Westgerdes, Alfred. Children: Barbara, Mary, Thomas Paul, Patricia Louise
- Westgerdes, Mr. and Mrs. Henry. Children: Laurretta, Linda Hackney, Rebecca Hackney, Patricia Hackney
- Westgerdes, Mr. and Mrs. Joseph. Child: Clarence
- Westgerdes, Mr. and Mrs. Norbert. Children: Ronald Joseph, Kenneth John, Marilyn Theresa, Daniel Norbert, Paul Robert, Joann Mary, Gerald Alan, Herbert Charles, Arlene Marie, Sandra Elizabeth, William Anthony
- Wolf, Mrs. Inez, Albert, Clara and Mary



High School Servers of St. Joseph Parish, 1961

Ronald Westgerdes, Daniel Eifert, Kenneth Westgerdes, Roman Fullenkamp, Anthony Fullenkamp, James Reinhard, Larry Reinhard, Charles Brackman, Ronald King, Cyril LeFevre.



Picture of Saint Joseph in center of St. Joseph Church (Mercer County) ceiling, painted on canvas by Father Paulinus Trost, C.P.P.S., 1920.



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